

THE ECLECTIC REVIEW,

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Art. I. *Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries from the latter Part of the Reign of Edward II. to the Coronation of Henry IV*: Newly translated from the French Editions, with Variations and Additions from many celebrated MSS. By Thomas Johnes, 8vo. 12 vols. pp. 4600. Price 7l. 4s. Longman and Co. 1805, 1806.

THE interrupted publication of this valuable work, in its present commodious form, has retarded its entire appearance before us to a time from which it derives a new and momentous interest. Its intrinsic value will be recognized, on the consideration, that contemporary chronicles are the very essence, the *prima materia*, of history; and that they are particularly precious,—when the æra which they illustrate is barren of records, but fertile of incidents; when those incidents are curious as single facts, or important as operative causes: when the chronicler had access to the best sources of intelligence, deriving from exalted rank the most secret, and from personal observation or local testimony the most accurate, information; possessing the curiosity, the address, the vigilant acuteness, the fervent spirit of research, and the constant industry, which are necessary to improve or to create facilities; especially, if he were influenced by any sentiments that would promote the fidelity of his details, and by no secret partialities that might injure it undetected. Such are the merits of Froissart,—the most amusing of chroniclers, with all his loquacious and unconquerable particularity; the most honest, with all his personal attachments and educational prejudices; the Richardson of History, continually drawing portraits, scenes, and occurrences, with an accurate minuteness, by which the past is converted into the present, and the reader of a story into the spectator of a fact.

How natural, therefore, is the avidity with which his work has always been perused, and how just is that estimation which it has obtained among the materials for philosophical history.

To English readers, it must ever be particularly interesting, by the gratification which it yields to their national vanity. The most brilliant achievements it relates, are those of their own people, the greatest warriors it celebrates, are natives of their own soil, and its favourite hero, the Black Prince, "the flower of chivalry," "the most accomplished knight of Europe," is the darling of their juvenile admiration. Another kind of sentiment, however, must be referred to, in the perusal of Froissart, peculiar, not merely to the nation, but to the times. Instead of carrying our triumphant arms into an enemy's land, and overrunning it even to the suburbs of the capital, we are menaced by that very enemy, with invasion and total ruin in our own. When so much danger is officially acknowledged to exist, every provident man will feel beforehand, as the peasant on the coast would feel at an actual descent: and he will treat the person who has no such apprehension, as that peasant would treat his blind or crazy neighbour. Realizing to himself the project as already accomplished, he will anxiously look round for every effective resource. If he is so fortunate as to find, on all sides, not stupid inattention, but patriotic alertness and activity, not abortions or embryos of military plans, but a competent regular force judiciously stationed, and irregulars well trained to the essentials of that service, not hostile and captious parties, but cordial co-operative unanimity, not petulant squabbles upon local or private interests, but a manly sacrifice of all personal considerations to the public welfare,—he will even then look round to assure himself that nothing yet remains to be discovered, appointed, prepared, or organized; well knowing that the moment of onset is not the time for taking lessons or sharpening arms. Should all danger be postponed, or averted for a season, he will deem it an opportunity for maturing permanent preparation, not a pretence for requiescent torpidity. He will even consult with some earnestness the records of his ancestors, and seek in them, with filial emotion, some direction or encouragement in the struggle which he anticipates. Under such impressions we have turned over the chronicles of Froissart, in Mr. Johnes's pleasing translation, and have been struck with several circumstances of similarity or of contrast between the 14th and the 19th centuries. A few of these we shall notice, taking our first view of this venerable historian, under such a character as the present crisis will most forcibly suggest and recommend. Deferring some additional remarks on the work itself, to another department of the critique, we shall only premise, that it embraces a period of 74 years, (of which above 60 years were contemporary with the writer) and includes the complete reigns, in England, of Edward III and Richard II, and in France, of Philip VI

of Valois, John, Charles V, Charles VI, and twenty years of Charles VII.

The level of national prosperity, the tame unvaried succession of happy scenes, the quiet occupations of peace and fertility, may feast the historian's heart, but scarcely can employ his pencil. It is the rude or romantic state of society, the lofty and menacing power, the country wasted by an inundation of conquest, the stormy commotion of conflicting states, or the realm shaken to the centre and overthrown by a sudden revolution, that he examines with peculiar interest, and delineates successfully. The age of Froissart was thus unhappily picturesque; his pages are crowded with trouble and contention; the first part of his work, especially, which contains the details of three very decisive victories, is stained with human sufferings. They seem too the more deeply deplorable, when the *Justice of the Cause* cannot be pleaded in alleviation of our censure and regret. The claim of Edward to the French crown, even on that contemptible system of politics which regards the sovereignty of a state as the patrimonial and indefeasible property of a particular family, subject only to the laws of inheritance, was not to be maintained; if examined on liberal principles, it was absurd and wicked. Another prince had already been quietly seated on the throne, by the unanimous voice of the twelve great peers, and with the perfect acquiescence of the people. After having clearly acknowledged this sovereign, (by doing homage for his own patrimonial duchy of Guienne), Edward *invades* and overruns his territory, "plundering, burning, and destroying all the country" even to St. Germain, St. Cloud, and the very outskirts of Paris. Retiring, at length, before the French army, and closely pursued through the Beauvais, he halts at Crecy: how strongly he felt the necessity of a *just cause*, how shrewdly he tried to get the right in his favour, and to persuade himself that he was acting on the *defensive*, is here explained.

'The king of England, who had been informed that the king of France was following him, in order to give him battle, said to his people: "Let us post ourselves here; for we will not go farther, before we have seen our enemies. I have good reason to wait for them on this spot; as I am now upon the lawful inheritance of my lady-mother, which was given her as her marriage-portion; and I am resolved to defend it against my adversary, Philippe de Valois." Vol. II. p. 156.

In the splendid and sanguinary battle, likewise, of Najara*, we fully agree with the counsellors of the Black Prince, that the cause of Pedro the Cruel, which he supported, was a very bad one. A blacker traitor to his country, than Pedro,

* In Old Castile, near the Ebro; it was fought April 3, 1367.

never ruled ; and a more complete expression of universal abhorrence for a tyrannical monster, than this, cannot be imagined :—"so much was he hated by his subjects, that not one remained with him" (at the rendezvous to which he summoned them) "save one loyal knight, Ferdinand de Castro." His illegitimate brother, Henry de Trastamare, whose life he had sought, and whose private possessions he had seized, was legitimated by the pope, and universally welcomed by the people : yet our gallant Prince, once more the invader and opposer of an unanimous people, pleaded against all this, the hereditary right of Pedro, and re-instated him in the throne which he was to defile but a little longer.

All such defensive war, we consider as demonstrably just : it is no longer an effort of ambition, a dispute between governments, or a comparison of contending claims ; but it starts forth on the question, defence, or subjugation ; it reverts to first principles ; it is the struggle of a whole people, for the preservation of whatever they hold individually precious and sacred. It may indeed be inquired how this dilemma has been imposed ; it will indeed be expected, that every effort shall be used to avoid it, that every concession shall be offered, which the particular exigencies of the time have reason to enforce as equitable or necessary, before this ultimate risk is incurred ; but when it is incurred, by whatever means, the people have only to rally round their sovereign, and defend their personal rights. Should there be any reasons for condemning a war, as unjustly commenced, or unwisely pursued, or obstinately protracted, those reasons will be at once set aside, if it comes to a decision in our own fields. There can no longer be a hesitation, or a diversity, of sentiment : the claims or offences of the nation, in its corporate capacity, pleaded or committed by its organ, the government, may be altogether forgotten ; it alleges no political argument, but it obeys the primary instinct of nature, it urges the plain dictate of reason, and appeals, when there is no other appeal, to providence and its own arm. The vigour of that appeal will depend on the privileges which the people enjoy, and the miseries which they anticipate. How unspeakably decided and resolute must be the determination of a people, however burdened, which gives up, at this moment, far less of personal liberty, and enjoys far more of personal security, than any other people of Europe ; and which must regard that one event, *Conquest !—by exasperated despotism, merciless rapacity, and frantic licentiousness !*—as combining every shape and aggravation of calamity. We prize the life of man at its highest worth ; we abominate all unjust war, as a double crime : to engage in it without legitimate cause, is it-elf, like entering into a duel, both murder and suicide ; but resistance

to the violator of our country's peace is no more murderous, than the authorized execution of a capital convict, and self-exposure in its defence is no more suicidal, than the resolute performance of duty in the expectation of martyrdom*.

In the time of Froissart, the *defensive resources* of a nation were speedily embodied; the tenure of the landholder required him to bring at the summons of his landlord, a specified number of men, to attend him for military service. The same relation was maintained through every rank of the community: the peasants followed the gentleman whose vassals they were, and the gentlemen the knight banneret, who was qualified to carry a banner by heading a certain number of gentlemen; the banneret, unless he held *in capite*, (of the crown) followed the orders of his lord the baron, and the baron with all his forces resorted to the standard of his lord paramount, the king. It was thus that the feudal system formed *a nation of soldiers*; while the military spirit of the times, and unhappily the frequency of war, supplied the deficiency of regular discipline. The whole business and amusement of the gentleman's life was of a warlike nature. Personal prowess was the one essential accomplishment, the source of celebrity, of wealth, and of power.

Never may such a military character regain its ascendancy among Englishmen!—never may we resume that heedlessness of life, that indisposition for the plain employments of industry, that disrelish of simple comforts, that excitement and intemperance of the passions, that insensibility to the domestic

* We cannot refrain from recommending to our readers an excellent sermon, suitably intitled “Christian Patriotism; or the Duty of Religious People toward their country. By Andrew Fuller.—Buttton. 1803.”—from which we borrow a short extract.

“The ground on which our Saviour refused to let his servants fight for him, that he should not be delivered into the hands of the Jews, was, that his was *a kingdom not of this world*; plainly intimating, that if his kingdom had been of this world, a contrary line of conduct had been proper. Now, this is what every other kingdom is; it is right, therefore, according to our Lord's reasoning, that the subjects of all civil states should, *as such*, when required, fight in defence, of them.

“Has not Christianity, I ask, in the most decided manner recognized civil government, by requiring Christians to be subject to it? Has it not expressly authorized the legal use of the sword? Christians are warned that the magistrate “beareth not the sword in vain;” and that he is “the minister of God, a revenger, to execute wrath upon him that doeth evil.” (Rom. xiii. 4.) But if it be right for the magistrate to bear the sword, and to use it upon evil-doers within the realm, it cannot be wrong to use it in repelling invaders from without; and if it be right on the part of the magistrate, it is right in the subject to assist him in it; for otherwise his power would be merely nominal, and he would *bear the sword in vain.*”

charities, and that forgetfulness of moral principle and the concerns of immortality, which appear to have an intimate connexion with confirmed military habits. We should hesitate to purchase the defence of any realm, by the loss of all that makes it worth defending. The present state of Europe, however, would seem to afford our countrymen little hope of domestic safety, unless they become, not indeed a nation of soldiers, but *a nation of armed and trained men*. And this character, we apprehend, may be acquired with little hazard of moral deterioration. Expertness in the *necessary* manual exercises, readiness in the simple, indispensable evolutions, with a habit of prompt implicit obedience, may be attainable perhaps by all, under wise regulations, without a long seclusion in camps, or much attendance on frivolous parades. What more a soldier requires, *muscular strength, resolution, intrepidity, endurance*, they will derive from their frame, as the offspring of England, or from their character, as her defenders.

In all rude times, and irregular warfare, there is much need, and much display, of personal valour: in the thickest and most crowded conflict, the heroes of Froissart could distinguish themselves by *separate exploits*, which he delights to commemorate; but in our age, we hear, not of what such an *officer*, but of what such a *regiment* achieved. It was a point of rivalry among the knights, who were in fact officers, which first, after the word was given, should encounter the enemy. Lord James Audeley, and Sir Eustace d'Ambreticourt, are celebrated as striving for this distinction at Poitiers. There are several instances of a voluntary sacrifice of life to this love of glory; a passion that we cannot hesitate to pronounce criminal, and absurd, however noble the sacrifice might be, with a prospect of success, and in connection with principles of piety and patriotism. An effort of signal, yet entirely useless * heroism, was exhibited by the officer commanding a detachment of Prince Edward's army, not long before the battle of Najara.

* Sir William Felton that day performed a most brilliant action: descending the hill full gallop, with his lance in its rest, he dashed into

* A far nobler act of self-devotion was solemnly performed, nineteen years after, at the battle of Sempach (July 9, 1386); Arnold Struthan de Winkelried, a knight of Unterwalden, was this martyr of patriotism: grasping the crowded spears of the Austrian phalanx, till then victorious and impenetrable, he broke down a passage for his comrades, to rush in upon his prostrate body, to rout the host of tyranny, and snatch his country from ruin. It was not, indeed, for his enemies: it was not untainted with ambition of posthumous fame, nor, probably, free from revenge and despera-

in the midst of the Spaniards, when meeting a Spanish knight, he drove his spear with such force, it passed through his armour, body and all, and threw him dead on the ground.

Sir William was surrounded on all sides; but he fought as manfully as any knight could have done, and did them much mischief before they were able to bring him down. His brother and the other knights were witnesses, from the eminence, of his valour, and the gallant acts he was doing, as well as the peril he was in; but it was out of their power to assist him, without running every risk themselves. They remained, therefore, steadily upon the mountain in order of battle. The knight fought as long as his strength lasted, but in the end was unfortunately slain.' (Vol. III. p. 292.)

Modern warfare affords no such opportunity for gratifying the appetite of ambition; neither does it admit, we apprehend, so much of personal animosity, and sanguinary intention: it may be the deliberate object of a regiment to defeat a regiment, but not of an individual to destroy an individual; it is the distinction of a soldier from a rifleman.

But neither *separate valour*, nor hardly any *superiority of numbers*, will protect an undisciplined multitude from discomfiture by steady and experienced troops. In every age, the tendency of men that have been accustomed to combat, is to close and inviolable order; and of its success, all history is full. The battles of Crecy and Poitiers, were won by a handful of expert and choice soldiers, against a raw, hasty, and over-numerous *levy*, who were soon struck with panic, and completely routed. Froissart remarks that

'All the roads between Abbeville and Crecy were covered with common people, who, when they were come within three leagues of their enemies, drew their swords, bawling out, 'Kill, kill;' and with them were many great lords that were eager to make shew of their courage. There is no man unless he had been present that can imagine, or describe truly, the confusion of that day; especially the bad management and disorder of the French, whose troops were out of number.' (pp. 161, 162.)

It will be quite enough to describe the *commencement* of this battle; at the close of which, the defeat and dispersion were so complete, that "the King of France (when he fled) had not more about him than sixty men."

tion. Yet among human actions, perhaps, it is the grandest: the patriot may despair of rescuing a people from slavery, by a single effort, so deliberate, so daring, so effectual, so pure from treachery; and the historian, of doing justice to its sublimity.

'Oh! there is no record, no fillet, so bright,
As his torn hair and multiplied scars,
Though his deed were emblazon'd in letters of light,
Though his brow were encircled with stars!

‘ The English, who were drawn up in three divisions, and seated on the ground, on seeing their enemies advance, rose undauntedly up, and fell into their ranks. That of the prince was the first to do so, whose archers were formed in the manner of a portcullis, or harrow, and the men at arms in the rear.

‘ The earls of Northampton and Arundel, who commanded the second division, had posted themselves in good order on his wing, to assist and succour the prince, if necessary.

‘ You must know, that these kings, dukes, earls, barons and lords of France, did not advance in any regular order, but one after the other, or any way most pleasing to themselves. As soon as the king of France came in sight of the English, his blood began to boil, and he cried out to his marshals, ‘ Order the Genoese forward, and begin the battle, in the name of God and St. Dennis.’

‘ There were about fifteen thousand Genoese cross-bowmen ; but they were quite fatigued, having marched on foot that day six leagues, completely armed, and with their cross-bows.

‘ They told the constable, they were not in a fit condition to do any great things that day in battle. The earl of Alençon, hearing this, said, ‘ This is what one gets by employing such scoundrels, who fall off when there is any need for them.’

‘ During this time, a heavy rain fell, accompanied by thunder and a very terrible eclipse of the sun ; and before this rain a great flight of crows hovered in the air over all those battalions, making a loud noise. Shortly afterwards it cleared up, and the sun shone very bright ; but the Frenchmen had it in their faces, and the English in their backs.

‘ When the Genoese were somewhat in order, and approached the English, they set up a loud shout, in order to frighten them ; but they remained quite still, and did not seem to attend to it. They then set up a second shout, and advanced a little forward, ; but the English never moved. They hooted a third time, advancing with their cross-bows presented, and began to shoot. The English archers then advanced one step forward and shot their arrows with such force and quickness, that it seemed as if it snowed.

‘ When the Genoese felt these arrows, which pierced their arms, heads, and through their armour, some of them cut the strings of their cross-bows, others flung them on the ground, and all turned about, and retreated quite discomfited. The French had a large body of men at arms on horseback, richly dressed, to support the Genoese.

‘ The king of France, seeing them thus fall back, cried out, ‘ Kill me these scoundrels ; for they stop up our road, without any reason.’ You would then have seen the above-mentioned men at arms lay about them, killing all they could of these runaways.

‘ The English continued shooting as vigorously and quickly as before : some of their arrows fell among the horsemen, who were sumptuously equipped, and, killing and wounding many, made them caper and fall among the Genoese, so that they were in such confusion they could never rally again. In the English army there were some Cornish and Welshmen on foot, who had armed themselves with large knives : these, advancing through the ranks of the men at arms and archers, who made way for them, came upon the French when they were in this danger, and, falling upon earls, barons, knights and squires, slew many, at which the king of England was afterwards much exasperated.’ (pp. 162—164.)

This splendid victory has been worn ever since, as the crest of English valour; and no day has ever seen it trampled. It has probably contributed to inspire a strong confidence of superiority, which it would be unjust to condemn, and criminal to discourage. With no such intention, but with a view to check presuming security, and enforce jealous exertion, we notice a consideration that must impress every reader. Supposing the spirit of the two nations unaltered, the *circumstances* are *transposed*; if on one shore, a small, veteran, *invincible* force, defeated an ill-assembled host, the same might happen on the other. And this is not the only point of coincidence between the aggressors. The victories of the modern nation have been attributed, in some degree, at least, to their expertness in the use of *artillery*. The English, as we have seen, were pre-eminent in *archery*. At the battle of Poitiers, where the entire force was on one side 8,000, on the other 60,000 combatants, the French van, or "battalion of the marshals," was at the very first driven back and thrown into confusion by the English arrows; it retreated upon the rear battalion, which was broken and dismayed; at this moment, says Froissart,

'The men at arms hastened to mount their horses which they had, ready prepared close at hand. As soon as they were all mounted, they gave a shout of "St. George, for Guienne!" and Sir John Chandos said to the prince, Sir, Sir, now push forward for the day is ours: God will this day put it into your hand.' (p. 324)

The result of this charge upon the disordered multitude, was speedy defeat and unresisted carnage. Froissart repeatedly extols the archers:

'To say the truth, the English archers were of infinite service to their army: for they shot so thickly and so well, that the French did not know which way to turn themselves, to avoid their arrows: by this means, they kept advancing by little and little, and gaining ground.' (p. 323.)

At the battle of Najara, likewise,

'The *Spanish* commonly made use of slings, to which they were accustomed, and from which they threw large stones, which at first much annoyed the English; but when their first cast was over, and they felt the sharpness of the English *arrows*, they *kept no longer any order*.' Vol. III. p. 310.

The last of these deplorable scenes that we shall refer to, is the battle of Auray in Brittany, 1364, in which the English, under Sir John Chandos, totally defeated the Bretons, and made their commander, the gallant Du Guesclin, prisoner. This was an engagement in every respect equal, excepting some little superiority of force in the French army; like the battle of Maida, it was a deliberate trial of prowess,

between the flower of each country; there was no accidental advantage, no ranks in early disorder, no impetuous and forward knights, no irregular fighting; and the event was such, as, in similar circumstances, it ever has been. We must be allowed to copy the vivid picture of this brilliant though melancholy spectacle.

‘A little before eight in the morning, the two armies advanced near to each other. It was a very fine sight, as I have heard those relate who saw it; for the French were in such close order that one could scarcely throw an apple among them, without its falling on a helmet or lance. Each man at arms carried his spear before him, cut down to the length of five feet; a battle-axe, sharp, strong, and well steeled, with a short handle, was at his side, or hung from his neck. They advanced thus handsomely a foot's pace, each lord in array and among his people, with his banner or pennon before him, well knowing what they were to do.’ Vol. III. p. 188.

‘In this first onset, there were hard blows between the lancemen, and and a sharp scuffle. True it is, that the English archers shot well at the commencement; but their arrows hurt not, as the French were too well armed and shielded from them. Upon this, they flung away their bows; and being light and able men, they mixed with the men at arms of their party, and attacked those of the French who had battle axes. Being men of address and courage, they immediately seized several of these axes, with which they afterwards fought valiantly and successfully.’ Vol. III. pp. 188 189.

On one very obvious and important topic, that of *generalship*, the artless tactics of that time afford us no prominent occasion for remark. It is indeed the less necessary, as there can be but one sentiment, in this respect, concerning the rival armies; neither is this the season for repeating what has been said so many hundred times in vain.

But there is one more remark of a military nature, which this action at Auray suggests. The two knights, who commanded the several armies, had at the time no higher military rank than that of knight batchelor, their retainers being too few to intitle them to a banner; yet their pre-eminent merits for *bravery* and *skill* were universally recognized, and their opinions were implicitly followed. Chandos was not created banneret, till three years afterwards, on the field of Najara, when his triangular-tailed *pennon* was squared into a *banner*, in the front of the battalions, by the hands of the Black Prince. Du Guesclin, shortly after the battle of Auray, was raised from the inferior to the supreme rank, Constable of France; when he objected, very prudently, the jealousy and insubordination that his promotion might excite, the monarch made this answer:

‘Sir Bertrand, this excuse will not serve you; for I have neither brother, nephew, cousin, count nor baron, in my realm, but who will

obey your orders ; and should any one act otherwise, he would so anger me, that he should soon feel the effects of it ; I therefore beg of you to accept this office with a good will.' (Vol. IV. p. 109.)

It may be thought, however, that we should have deemed contemporary events amply decisive of this point, that *the promotion and supremacy of merit*, without regard to rank or fortune, is essential to military success.

We shall close this subject with a brief reference to the formidable expedition against England, in 1386, so zealously undertaken, and so ridiculously abandoned, by Charles VI of France. We select a few of the curious remarks which might correspond to present times.

'Knights and squires were arming on all sides, and, when they quitted their homes, they said, "We will invade these cursed English who have done such mischief to France, and now avenge ourselves for the losses they have caused us by the death of our fathers, brothers, or friends.'" (Vol. VI. p. 95.)

'The conversations which were overheard between the French shewed they considered England would be ruined and destroyed beyond resource, the men put to death, and the women and children carried in slavery to France.' (p. 35.)

'Many of the *rich men in France* were forced to pay a *third or fourth* of their property, in order to build vessels of a sufficient size, &c.' (p. 32.)

'The taxes in England were equally heavy with those in France ; but though they were very oppressive, the common people said they ought not to complain, for they were raised for the defence of the country, and paid to knights and squires to guard their lands.' (p. 99.)

'There were upwards of one hundred thousand men, who were desirous the French should come to England, saying, to comfort the weak-hearted, "Let them come ; * * * not a soul shall return back to tell their story.'" (p. 42.)

The earl of Salisbury, however, "a prudent and valiant man," was not one of this number ; addressing the king, Richard II., in council, he observes, in an excellent speech,

'*The danger is indeed great, for he must be weak who fears not his enemy. It is therefore necessary, (and never was any thing in England more pressing) for us to act in unity, and reform what may be wrong, if we wish to preserve our honour, as well as for us to inquire into the state of our ports, that such defence may be made that the kingdom be not any way hurt, nor we accused of neglect by the country. Let us exert ourselves that our honour be preserved untarnished as long as we live.*' (p. 44.)

It will not be surprising if the modern project agree also with the ancient in a peaceable termination. The following is the dignified answer of the English government, by the Archbishop of Canterbury, to the fugitive King of Armenia, who came over in person from the French court to mediate a reconciliation.

‘ King of Armenia, it is not usual, nor has it ever been admitted, that, in such weighty matters as are now in dispute between the King of England and his adversary of France, the King of England should have requests made him, with an army ready to invade his country. I will therefore declare our opinion, that you return to the French army, and prevail on them to retreat to France (from Flanders); and, when we are all fully assured that every man has retired to his home, do you return hither, and we will then pay attention to any treaty you shall propose.” p. 109.

No doubt, it would be very noble, and worthy the manly spirit of Englishmen, to meet the threat of invasion with precisely such an answer. But, *tempora mutantur*; and then it may be wisdom to change too. If the counsellors of Richard had found it expedient to consult the prosperity and the existence of manufacturers, to preserve foreign commerce from ruin, and to keep in motion some intricate and artificial system of fiscal administration and public property, it may be doubted whether such a memorable reply would have been recorded for the admiration of posterity. The nation was then a valorous knight, who carried all his concerns within the plates of his armour: it is now a volunteer tradesman, who has indeed much more that is precious to defend, but has also a shop to think of, while he is even learning to shoulder his musquet.

Without entering into the policy of any given peace, we shall only observe further, that it is absurd, now, to look back for a hundred or fifty years, to ascertain what are *honourable* and *equitable* terms of accommodation. The evils of protracted warfare, and the risks of invasion, should be fairly appreciated; if it shall be evinced, by adequate trial and endeavour, that pacification affords no brighter prospects, the alternative is obvious, and must be manfully encountered.

It is barely possible, that we shall be censured for idle fears, by our high minded readers, or for obtrusive and irregular discussion, by our *best* friends; but we cannot apologize; an overzealous and apprehensive regard for the liberties, the peace, the existence of the country, is not at this time, perhaps, that particular fault which deserves the severest reprobation. If it be an error, at such a moment, to have assumed the *Alarmist*, that error, at least, has not been committed, to serve the purpose of a party, or consecrate the mysteries of a budget.

The *piety* of the middle ages, tainted as it was with superstition, by the artifices of the hierarchy, and debased by passions, which the slightest acquaintance with the scriptures would have branded as incompatible with a christian profession, is a topic, on which we should have noticed the examples of Edward and his son: but we touch upon this point, appropriate as it is, and in this enlightened age, with pain. To

feel indifferent to the presumptuous, unabashed iniquity, which riots in the dwellings of penury, and flaunts in the palaces of grandeur, would be perhaps the deepest aggravation of national delinquency. Yet to expose general guilt, or mention offences strictly political, would be perfectly futile; to name the subject, is at once to rouse the feelings, and demand the prayers, of every man who deems revelation something more than an imposture. The prevalence, in this country, of that enlightened and cordial piety, which is so generally opposed; and the exertions to disseminate truth and happiness which have been so basely vilified, are indeed considerations that hope may grasp at: but no *plea* must be advanced, except that mercy, which has been trifled with so long.

Most intense is our desire, that all nations would acquiesce in permanent tranquillity, and that all our allusions to military topics might be superseded once and for ever; still we have thought it right, to speculate upon the worst. But how shall we consider without shuddering, or stimulate without remorse, the multitudes whom one battle may hurry into the presence of Holiness, polluted with inveterate, and at length indelible, sin! The most pious and tender mind, it may be replied, if properly sensible to this truth,—that nothing in death is really important but the condition of the heart,—will deem it of little moment whether the decisive struggle of nature approach somewhat earlier or later, among many or among few at once, in the bed of sickness, or in the field of virtuous and honourable conflict. We cannot expect, in many instances, that a longer life of prosperity, while it certainly would accumulate more sin, would excite that religious concern which the prospect of a violent death should have failed to enforce. Let no duty be neglected under such a pretext: if it be not safe to die, it is not safe to live; the man who dares to cross a threshold, with unrepented guilt hanging sheathless at his breast, ready at the first trip to destroy him irrecoverably, should not scruple to face the guns or force the trenches. In every man it is wise to prepare, it is right to encounter; in the Christian only it is safe. Without thirst of revenge, without ambition of glory, at the call of his country he will rush to her defence; to protect her property from plunder, her civil and religious liberties from subversion, her people from slavery and slaughter, and his own delightful home from the violence of pitiless brutality! he will brave every hardship, every loss, every danger—he will conquer, or fall. The very worst event of a battle sublimizes him into immortality.

(To be concluded in the next Number.)

Art. II. *The Present State of Turkey; or a Description of the Political, Civil and Religious Constitution, Government, and Laws, of the Ottoman Empire; the Finances; Military and Naval Establishments; the State of Learning, and of the Liberal and Mechanical Arts; the Manners and Domestic Economy of the Turks and other Subjects of the Grand Signior, &c. Together with the Geographical, Political, and Civil State of the Principalities of Moldavia and Wallachia. From Observations made during a Residence of fifteen Years in Constantinople and the Turkish Provinces. By Thomas Thornton, Esq. 4to. pp 460. Price 1l. 1s. Mawman. 1807.*

IN a sensible preface, Mr. Thornton assigns the grounds on which he claims to be admitted as a higher authority, with respect to the state of the Ottoman Empire, than any of his predecessors, and the respectable vouchers by which he verifies those grounds. And this is done in a very confident, but by no means in an ostentatious manner. The confidence needs no apology, in a very intelligent man who has resided fifteen years in various parts of the country which he describes, exercising the most careful observation on every thing obvious, and the most diligent inquiry after every thing concealed; and the absence of ostentation appears quite meritorious when he "can boast of having obtained, and preserved uninterruptedly, the friendship of his Excellency Mr. Liston, of Sir Sidney Smith, and his brother and colleagues in the embassy, Mr. Spencer Smith, of the Imperial Internuncio Baron Herbert Rathkeal, M. Van Dedem the Batavian ambassador, M. de Knoblesdorff the Prussian envoy, and M. Descorches (formerly Marquis de Saint Croix) ambassador from the French republic." (p. vi.) Not even one of ourselves, exemplary patterns as we are acknowledged to be of the most refined modesty, could have mentioned with less parade our acquaintance with so many distinguished personages, had we been born to such good fortune; or could have referred in fewer words, or with less disposition to repeat the reference, to the honour of having travelled through Moldavia in the company of a Greek prince. We readily confirm our author's assertion (p. x.) "In the course of my work I have obtruded myself as seldom as possible on the notice of the reader. If I appear it is to support assertions which rest on my sole authority, or to give authenticity to facts by vindicating the correctness of my own statements."

After thus advancing his superior claims, on the ground of his superior advantages, he passes a strong censure on former travellers, and especially Dr. Pouqueville, whom he convicts, to a certain degree, of disingenuousness and misrepresentation, while he pays a willing tribute to his ta-

lents, and liberally applauds his description of the Morea. We felt additional interest in this conviction, when we found that it averted a gross imputation from the character of Sir T. Trowbridge, whom we shall always honour for his noble spirit with respect to some of the insurgents of Naples in 1799, while we contrast it with the detestable conduct of another character on the same occasion.

Our author has however freely and avowedly availed himself of the assistance of former writers, while he has controverted their opinions or their statement of facts; he makes very numerous quotations from the works of Rycaut, Lady M. W. Montagu, De Tott, Cantemir, D'Ohsson, Mr. Eton, and several others. In his occasional censure and contradiction of some of these writers, we are inclined to give him credit, on the strength of the general character of his book, for having been actuated rather by a love of truth, than by any rivalry for precedence in public opinion. And as far as we can pretend to judge, on a subject respecting which our means of knowledge are confined to the accumulation and comparison of the information supplied by books, we are disposed to think this work is the most satisfactory account of the Turkish empire that has yet appeared.

It will not be unfair to introduce here the obvious remark, that a very considerable part of the business of an intelligent Englishman, employed in surveying such a nation as the Turks, is extremely easy, in consequence of the striking contrast of all that he sees with all that he had previously been accustomed to see in his own country. The strange character of the customs and manners gives them a prominence which forcibly arrests him, whether he will or not, and almost saves him the effort of attention. His mind receives the same kind of impression, as that with which one of our provincials, on his first visit to a sea-port, sees a number of Lascars or Negroes, of whose colour and features he can carry back to his family that were never ten miles from home, a very tolerable description; while he has not even the slightest perception of those less palpable varieties of feature and expression in his own countrymen, which a nice and instructed eye would have discerned as characterizing some of the counties through which the journey was performed. It is in surveying societies more like ourselves, that a traveller meets the hardest test, and has an opportunity of giving the strongest proof, of a refined discrimination in delineating manners and national character. And with regard to institutions, all but those which are veiled with intentional and systematic secrecy, they may with time and patience be ascertained, either by inquiring into the rules of their appointment, or by observing the

routine of their practice. His task is again wonderfully facilitated, when the nation that he is to examine is all levelled down to a dull uniformity; where postures, movements, dresses, ceremonies, moral sentiments, and speculative opinions, are all disposed after a settled form; where *imam* and *imam* are just alike ignorant and fanatical; where one *pasha* is as vile a petty tyrant and plunderer as another, where even roguery, the most ingenious and versatile thing on earth, sighs in vain for a little variety of expedients; where the smoke of tobacco is discharged, in columns of the same calibre, and in lines of direction elevated just the same number of degrees of the meridian, from twenty mouths in a circle or a row; and where there shall be, any hour of a warm day, a good fraction of a million of persons stretched along on benches or on the floor, in a state of stupid tranquility which very nearly assimilates them to the quiet clods of the earth underneath them. It would be a very different undertaking to describe a community of lively, active, and considerably cultivated people, exhibiting an endless diversity of tastes, pursuits, opinions, and manners; and where the foreign visitant would be amused indeed, but also confounded, by meeting with a great number of characters of so individual a cast, that he could deduce from them no general conclusions applicable to the nation in which he found them; or if he had drawn conclusions from one specimen, they would be contradicted by those which the same rule would compel him to draw from the next.

We do not however expect we shall ever meet with an account of the Ottoman empire, from which these remarks will detract less than from the work before us; for no man can prove himself less disposed to take an indolent advantage of the facilities of his subject, than Mr. Thornton. Though there was much of what has furnished the interesting materials of his book, which he could not help learning by merely keeping awake the common "faculty of eyes and ears," yet a considerable portion of it is evidently the result of very shrewd observation and very patient inquiry. And he has made a more successful effort, than perhaps any former Englishman who has written on the same subject, to divest himself of that patriotic prejudice, which creates an extreme difficulty of fairly appreciating the facts that it is perfectly obvious to see and easy to describe. The disposition to which he endeavoured, at the commencement of his residence in Turkey, to reduce his mind, in order to be an equitable judge, was in part the right one, we think, for a man who undertakes to survey a nation whose manners and institutions are the reverse of those to which he has been accustomed.

Attached to no system, having no hypothesis to defend, and being influenced neither by affection nor animosity, I merely accumulated observations and amassed ideas. I studied effects in their different relations, without hastily inquiring after causes. It required a long familiarity with the usages of the country, and experience in the manners of the inhabitants, to be able to discriminate between what is genuine and habitual, and what is adventitious and adulterated. It was necessary to observe the same conduct in different persons, to compare it in its various operations, and to identify it under dissimilar circumstances, before incorporating it with that distinguishing mass of peculiar habits which constitutes the national character, and from which particularities and individual features are to be excluded.

The European, attached to the peculiar usages of his own country, condemns whatever is irreconcilable with them. On the other hand the Turkish national historian, whose conceptions are unenlarged by general study, has neglected to mark the nice discriminating traits of the Oriental character, has overlooked defects with which he was familiarized, and has even mistaken deformity for beauty." "In order to learn with precision, it was necessary to return to the state of childhood, wherein every object that presents itself is a lesson, to gather together a comprehensive mass of information, to repass it frequently in review, and, as experience advanced, to reject whatever had been adopted without minute examination. I read the human character, not through a verbal translation, but as depicted by its own unequivocal expressions, when acting free from restraint, unguarded by suspicion, unconscious of exposing itself to examination, and exhibiting alternately its different features, as they were alternately put in motion by the predominance of different passions." Preface, pp. vii, viii, ix, x.

This cool deliberation of judgement, and this superiority to the vulgar prepossession that every thing among Turks must necessarily be either odious or ridiculous, though they are no more than the justice which every man owes to every foreign country he may visit, yet appear highly philosophic and laudable, when we consider how few of our travelling countrymen would have exhibited them. But the liberality of our author does not stop at a fair sketch of the manners, and a candid appreciation of the civil institutions, of the Mussulman community. This would have been but an imperfect victory over the prejudices in which he had probably the misfortune, like the rest of us, to be educated. He would have been unworthy to go abroad as the enlightened observer of nations, if he could have carried with him, from a place where the evidences of Christianity have been exhibited in a hundred cogent forms, any such prejudice in its favour as to forbid an equal deference to the religion of Mahomet. He "flatters himself that the reader will perceive, throughout his work, a reverence for religious institutions;" and for the institutions of any other religion we can perceive no traces of respect. Not that he appears to have coveted the office of an *imam*, or even that of

the *sheik islam*; not that he obtained, as far as we can find, any high reputation for conscientious punctuality in the performance of the *namaz*, and the fasts of *ramazan*; not that he acknowledges having felt any temptation to wear his bones through his skin, like the unfortunate devotees described by Denon, in a pilgrimage to touch the *caaba*, the black stone at Mecca; not that even the descriptions of paradise ever fired him to the ambition of courting martyrdom from the hands of the sultan, or under the banners of the prophet. No; it is amusing to think what an indifferent figure he would have cut in the better days of the Hegira, and in company and in contrast with Abdallah or Kaled; nor is it possible to conceive to what use the prophet could have put him, unless to that of correcting the grammar and spelling of the koran; and even then we are afraid his indifference would have caused a negligence, that might often have perplexed the studies of the faithful with *qui pro quo*. He has none of the merits or the feelings of a proselyte or a zealot, for this religion of which he reverences the institutions. Nor can he take any credit on the prolixity of his creed, lengthened by articles of supererogatory faith; for the only article that we can make out seems to be this, that Mahometanism is as good as Christianity; and if another had been added, we suppose it would have been, that the Christian religion is as good as that of the Hindoos, that of the Hindoos as that of the Egyptians, that of the Egyptians as that of the Mexicans, and so forward through the whole catalogue of superstitions. This truly unitarian confession of faith (it consists of one article, as we have said) is not drawn up and published with ecclesiastical formality; it is to be inferred from a number of sentences scattered here and there, and the two following paragraphs.

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‘ Intolerance is necessarily connected with a religion founded on dogmas, and which pretends exclusively to truth and infallibility. The haughty conceit of superiority appears as strong in the abject jew, or the christian puritan, as in the most bigoted Turk: and if in our own country it be now discoverable only in the rusticity of vulgar life, we must attribute the concealment, not the absence, of it, rather to the influence of manners and philosophy, than to the spirit of religion however mild. (p. 312.)

We dare not positively assert that by the “revelations of

both our scriptures," he means the bible and koran, because the expression has an ambiguity in which, if he chose it, he might find a subterfuge; though in another place (p. 251.) he gravely designates the koran by the title of the "revelations of heaven." The latter paragraph is quite free from ambiguity. It more than insinuates that all religions are on a level, and that every religion is false; for if any one were true, it must be (with respect to every contemporary religion) exclusively true; and such an exclusive claim as advanced by any one religion, he despises and rejects; the belief of the exclusive truth of Christianity has the same pernicious tendency as the belief of the exclusive truth of Mahometanism.

Now, whether it is after having seriously read the Christian scriptures, and therefore seen in what manner charity and humility are there inculcated and exemplified, how uniformly the doctrines and the motives have this tendency, how carefully the very privileges of the pious are turned into arguments for these virtues, how the possession of them is made the decisive test of true discipleship; and how constantly pride is represented, both in declaration and in fact, as the one selected object of the severest vengeance of heaven;—or whether it is without having condescended to examine those scriptures,—that a writer thus pronounces the very same arrogant and cruel spirit to be necessarily connected with a Christian as with a Mahometan faith; in the one case, or in the other, he gives us the gloomy consolation of seeing a point of either moral or intellectual depravation, beyond which the human mind cannot go. And for having done this he is not without his reward. When a man has once ventured on something very atrocious, he obtains a certain species of privilege, in the view of mankind, a sort of licence, on the principle of consistency, to do or say as much more as he pleases, without incurring much additional indignation or contempt: he is but acting in character. Our author has purchased for himself this privilege, with regard to absurd and impious assertions.

Our detestation of the spirit manifested by this writer towards religion, does not in the least prevent our perception of the merits of his book in other respects, or make us less ready to acknowledge them. We willingly bear testimony to his acute and highly cultivated understanding, to his knowledge of history, to the extent of his researches relative to the empire which he describes, and to the liberal and rational cast of speculation which he displays on many subjects. As an inferior recommendation, his composition is correct and extremely well arranged; it is the language of a man whom words have been very long accustomed to obey, and who

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never calls for their services, without knowing precisely what he intends them to do. We will give our readers some of his descriptions and opinions of the character of the Turks, and the state of their empire.

‘The national character of the Turks is indeed a composition of contradictory qualities. We find them brave and pusillanimous ; good and ferocious ; firm and weak ; active and indolent ; passing from austere devotion to disgusting obscenity, from moral severity to gross sensuality ; fastidiously delicate and coarsely voluptuous, seated on a celestial bed and preying on garbage. The great are alternately haughty and humble ; arrogant and cringing ; liberal and sordid ; and in general it must be confessed, that the qualities which least deserve our attention are the most predominant.’ p 4.

It is no doubt owing to these contradictions, that we have occasionally felt a certain degree of inconsistency in Mr. Thornton's delineations. Certain qualities, as perhaps equity, candour, good sense, valour, civility, and a taste for conversation, seem attributed at one time in a proportion in which they appear to be denied at another. Perhaps on a careful comparison we should find, in each of the opposed statements, some qualifying circumstances, sufficient in a considerable measure to obviate the apparent discrepancy ; but a single reading will certainly leave on the mind a somewhat unsteady view of several of the features of the Turkish character. In part this may be caused by a slight disposition in the author to dwell too long on a few favourable particulars, in quality of apologist. But notwithstanding that he makes the most of these particulars, his representation will, on the whole, excite the utmost aversion to the character, and abhorrence of the national economy, of the people that he describes. Every reader will retain an indelible impression of the degrading and cruel tendency of Mahometanism, of the incomparable stupidity of the Turkish system of government, of the villany of all its officers, of the ignorance of all the common people, and the aggravated wretchedness of the larger proportion of them.

The depth of degradation and misery to which this empire is sunk, is such an effect as can hardly be accounted for by an enumeration of all the known causes, even under any combination or ratio of their operation. Despotism and a false religion may well receive the credit of the greater part of this effect ; but if they have produced the whole, there is probably no other example in history, in which the combined agency of these two causes has so completely annihilated mind, or at least repressed every symptom of its existence, when there have been so many means and reasons for its cultivation. The means for the cultivation of mind could not be wanting to a great established state, placed contiguous or very near to other great states, which were far advanced, and fast advancing, in

every species of knowledge, which obtruded a splendid example on its attention, from which would readily have been obtained swarms of intelligent adventurers, if it would have received them, and with which it had considerable intercourse, and might have as much more as it pleased. The reasons for seeking this cultivation were most urgent, if it was as obvious as the light of the sun, and if the Turks especially were practically made to feel a painful conviction, that in the other European states knowledge is power; most urgent, if it be true, as Mr. Thornton maintains, that the chief cause of the humiliation of the Ottoman power, in its contests with the other states, was the more extensive adoption and scientific use of fire arms by its rivals. What stupidity it would imply, if the Turks could never detect the cause of the habitual inferiority, of their armies, when brought in contact with those of the neighbouring powers; or what fatuity, if, when they did perceive the cause, they could not think of fully converting to their assistance an art which else threatened their destruction.

The condition of the generality of the people, with respect to knowledge, might be guessed from the description of the intellectual qualifications of the most cultivated class of persons in the empire.

‘If we call the Turks an illiterate people, it is not because learning is universally neglected by individuals: for, on the contrary, the Ulema, or theological lawyers, undergo a long and laborious course of study; the Turkish gentlemen are all taught certain necessary, and even ornamental parts of learning, and few children, at least in the capital, are left without some tincture of education. It must be acknowledged however that the objects of Turkish study, the rhetoric and logic, the philosophy and metaphysics, of the dark ages, do in reality only remove men further from real knowledge. The instruments without which the acutest national philosopher would be imperfect, are entirely unknown in Turkey, or only known as childish playthings, to excite the admiration of ignorance, or to gratify a vain curiosity. The telescope, the microscope, the electrical machine, and other aids of science, are unknown as to their real uses. Even the compass is not universally employed in their navy, nor its common purposes thoroughly understood. Need it then be observed that navigation, astronomy, geography, agriculture, chemistry, and all the arts which have been, as it were, created anew since the grand discoveries of the two last centuries, are either unknown, or practised only according to a vicious routine.’ ‘The Turks have no books calculated to advance their progress in the arts, or to teach them the rudiments of science: and a skill in jurisprudence founded, not on reason and nature, but on positive and imperfect precept, a knowledge of controversy, and the imaginary capacity of ascertaining with precision whether Abubekir, Omar, and Othman, were impostors and robbers, or the true successors of the prophet; the being able to determine whether it be necessary, on rising from bed, to wash the feet with water, or only to rub them with the bare hand; though in Turkey they are thought to involve the dearest interests, yet attract from

strangers as little respect as the intricate and inexplicable difficulties which occupy and disturb the leisure of our own domestic sectaries.' pp. 11—14.

The specimen of arrogance and conceit, which is comprised in these last words, we have already given a reason for passing without censure.

It is quite of a piece with such an estrangement from all science and dignified speculation, that the most ridiculous superstitions prevail among all classes.

'The veil which is annually sent by the sultan for covering the *caaba* of Mecca, becomes intrinsically holy and is distributed over the empire as the most valuable gift. A slip of it is sewed into the pall, which is furnished from the mosques at funerals. Pieces of it are worn by the faithful, as one of the means of grace, and an assurance of the divine protection; and these perishable materials accompany their fond possessors to the grave, as tokens of undeviating attachment to Islamism.

'The belief of the baneful effects of the evil eye, and of envious commendation, is prevalent among all ranks and sects of people.' 'In Turkey the barge of state of the sultan, as well as the pile of fire wood in the court yard of a public bath, is preserved from accident, by a head of garlic. Every object which can possibly attract attention or excite jealousy, is secured by some counteracting influence. The eye of the malicious observer is seduced into benediction by the sacred exclamation *masch-allah*, written in conspicuous characters, and placed the most obviously to view in the front of a house. The horse carries his rider with safety among the envious populace, while a string of blue beads dangles on his chest. But the anxious mother doubts even the effect of the talisman, and spits in her infant's face, that it may escape unhurt from the admiration of the childless, or the jealousy of less happy parents.

'The Turks are superstitious observers of omens, and think that the pure soul of a Mussulman foresees, and is admonished of future events in his dreams. They carefully notice the first expressions, or the first action, of the new sultan, on his accession to the throne, and thence predict his character and future government. Murad the third, having heard of his father's death, set out from Magnesia the capital of the province which he governed, and arrived in the night at the seraglio. The officers of the court and the ministers of state did homage before his throne, and listened with anxiety to the first words which he might utter, "I am hungry," said the sultan, "let me have something to eat." Every one was seized with horror and dismay, and foresaw, at the very commencement of so inauspicious a reign, the famines, the wars, and civil dissensions, which disturbed and desolated the empire during the whole period of its continuance. (pp. 75—77).

After this, it will be allowed they deserve to be as ignorant as our author describes them to be, of the most common mechanical arts. They have scarcely any elementary knowledge at all. 'Their knowledge of geography does not extend beyond the frontiers of their empire. Men in high public offices scarcely know the relative situation of their immediate

neighbours, and have no conception that astronomy may be applied to ascertain geographical positions." In another place he says, "I have constantly observed, that they consider the skill of a physician as of the nature of sorcery, and expect from him solutions of difficulties which could only be obtained by supernatural means." (p. 29)

It is fortunate when defective reasonings are helped out with strong facts. Of their being made of the most improvable materials, he says, 'he wants no other evidence than their own unassisted efforts to introduce a printing press.' The efforts, nay, the *unassisted* efforts, of a great state, to introduce a printing press, about two centuries and a half after the art had been perfectly familiarized in the Christian states! If we could be but sure that this mighty effort for improvement has not completely exhausted the vigour of the Mussulmans, we might take some little interest in the good advice which Mr. Thornton has been pleased to offer, (pp. 20, 21) either to the Turks to instruct them how to civilize themselves, or to the neighbouring powers, who may be kindly disposed to save them this trouble; for we are not certain whether the Turks are to receive the benefit directly, or at the rebound. His advice is singularly sage and moderate. All judicious reformers have been aware that, provided they could effect the grand points of improvement, they ought not to be too punctilious and restless about some trivial minutiae, which have no real connexion with the welfare of a people, and may be safely committed to the operation of time. Accordingly in the work of regenerating the Turkish nation, Mr. Thornton wishes 'that their religion and customs may be left unchanged;' and, directing his counsel to the states that may possibly come in aid of this great work, he dissuades them from any interference for ameliorating the condition of the Christian subjects of the Ottoman government; notwithstanding that every part of his book describes them as suffering under the most barbarous oppression. We often meet with writers who tell us what is wrong; but we are not every day lucky enough to converse with an author, so gifted with the faculty of shewing how to set it right.

All speculation on any supposed reform arising within the Turkish empire itself, would be utterly hopeless; but now it would also be altogether impertinent; since it has been a clear case for some time past, that this empire is approaching fast to the hour of dissolution. A gigantic and despotic power of the north has been gradually advancing toward a proximate position, where it could stand, and with one blow lay this ancient and immense establishment in ruins. Much however as we have wished to see it levelled with the dust, it was impossible to think with tranquillity of the monarchy the ap-

peared likely to be its destroyer, and to which the acquisition of southern territory would give unlimited scope to pour its influences and its continually increasing forces on the heart of Europe. We could not for our part welcome the event, that should give unlimited powers and opportunities to this nation, to repeat the horrible exploits of Oczakow, Ismael, and Warsaw. The intelligence which has reached our country while we have been writing this article, of the most momentous battle that has been fought for centuries past, seems to presage the virtual subjection and final dissolution of the Ottoman state, by a power, of which, till very lately, it would have been ridiculous for that state to have entertained the slightest apprehension. The danger threatened immediately to ourselves by the predominance of this power, does not now leave us to the exercise of much benevolent concern for the interests of a distant half-barbarous state; else we should most deeply deplore that it was not the destiny of some less depraved avenger of the wickedness of nations, to acquire that ascendancy over the Mahometan power which will be likely to end in its extinction. But still its extinction, by some means or other, will be desired by every friend of Christianity and improvement that shall read the book before us. Nor would its destruction as a state avail for the benefit of the people, unless it is effected by some external power that shall take advantage of the catastrophe. No salutary change, whatever convulsions might take place, could be operated in the wretched principles of the system, by the Turks themselves. The human mind in Turkey is reduced to the condition of a toad inclosed within a block of stone, which can never be liberated, but by the external force of wedges and mallets riving its prison in pieces.

At a time when we can hear with so much indifference of the deposition and death of a sultan, it may be amusing to be informed what sort of personage that title imports.

* At court when mention is made of the sultan, the appellation of *Alem-penah* (refuge of the world) is usually added to his title of *Padishah* or emperor. His loftiest title, and the most esteemed, because given to him by the kings of Persia, is *Zil-ullah* (shadow of God) and the one the most remote from our manners, though common among all ranks of his subjects, is *Hankiar* (the man-slayer;) which is given to him, not, as has been asserted, because as the regular administrator of government he executes criminal justice *by himself*, without process or formality; but because the law has invested him alone with absolute power over the lives of his subjects. The Turkish casuists indeed attribute to the emperor a character of holiness, which no immoral conduct can destroy: and as he is supposed to perform many actions by divine impulse, of which the reasons or motives are inscrutable to human wisdom, they allow that he may kill *fourteen* persons every day, without assigning a cause, and without imputation of tyranny. Death by his hand, or by his order, if submitted to without resis-

tance, confers martyrdom ; and some, after passing their lives in his service, are reported to have aspired to the honour of such a consummation, as a title to eternal felicity. His power, in the opinion of their most learned civilians, is restricted only in the observance of the religious institutions ; for in civil and political matters the law admits such a latitude of interpretation, that his will alone is sovereign, and is subject neither to controul nor censure.' p. 95.

There are some good specimens of the administration of criminal justice.

'The life of man, concerning which no deliberation can be too long, is hastily sentenced away, without reflection, according to the influence of passion, or the impulse of the moment. A complaint was preferred to the vizir, against some soldiers, who had insulted the gentlemen of the Russian Embassy. The vizir made a horizontal motion with his hand, and before the conference was over, seven heads were rolled from a sack at the feet of Prince Repnin. A man caught in the act of pilfering property during a fire, has been thrown into the flames, by order of the vizir. A housebreaker, detected in robbery, is hanged up, without process, at the door of the house he has robbed. Shopkeepers, or dealers, convicted of using false weights or measures, are fined, bastinadoed, or nailed by the ear to their own door-posts, but punishment is frequently inflicted on the innocent, while the guilty enjoy the fruits of their criminality. A Swedish gentleman of my acquaintance, walking one day in the streets of Constantinople, saw the body of an Armenian, hanging in the front of a baker's shop. He inquired of a by-stander, for what crime the poor wretch had suffered. "The vizir," said he, "in passing by early in the morning, stopped, and ordered the loaves to be weighed ; and finding them short of weight, immediately ordered the execution of the person in the shop." "Good God," said the Swede "how severe a punishment for so slight a crime!" "It was thought severe," replied the Turk, "for the Christian was but a servant, whose wages were twenty *paras* a day, and whose master derived the whole benefit from the deficiency in the weight of the bread." And yet other Armenians had already occupied the vacant place, and were serving the customers with the greatest indifference.' p. 155.

'Torture is secretly, but not unfrequently, practised. The motive for inflicting it is generally to extort the confession of concealed property ; and the scene of these inhuman proceedings is a building within the walls of the Seraglio, called the Oven, because it was formerly used as such by the *bostangis*. The rich *rayahs* are frequently employed as bankers to the vizir and other great officers of state, a charge hazardous at best, and not unfrequently fatal ; for though the advantages of it are great, and the influence it procures, flattering to vain or ambitious men ; yet they are exposed to the prying eyes of a suspicious court, and usually are involved in the ruin of their employer. The minister, knowing how uncertain is his continuance in office, and apprehensive that his riches will be swallowed up in his disgrace, secretly lodges money with some confidential person, from whom, through caution, he takes no written acknowledgement. This he keeps in reserve against the evil hour, are applied to for all they possess in his name. If the sum fall short of expectation, they are tortured till they either confess they have more, or supply the sum required from their own capitals. But if they are rich, even this confession does not always save their lives. I was acquainted with an Armenian, who had been confined and tortured into a renunciation of all his hereditary and acquired

property. His partner, more resolute, had resisted, to death, all the horrible means employed to force him to a confession, and thereby left his family in affluence. I have listened with horror to the relation of their sufferings, which were aggravated by the constant presence of the executioner, who would insultingly complain of the fatigue of his morning's duty, and exact from them the most menial services, and at every repast dip into the same dish with them his hand reeking with their blood.' p. 159.

The most favorable trait in the whole character of the Turks, is their humanity to brutes. Our country may take shame to itself on hearing, that in Turkey "no one is allowed to overload beasts of burthen, or to use them with cruelty. Every person who has lived in Constantinople must have remarked, that the city guards frequently interfere, (and have a right to do so,) and insist on an overloaded horse or mule being eased of his burthen." p. 288.

The volume concludes with a long, comprehensive, and very interesting account of the principalities of Moldavia and Wallachia, which have been the matter of contest so many years between the Porte and Russia, and the fate of which, no doubt already determined, will afford, when it is known, some guess at the probable duration of the Ottoman power, and will also ascertain the balance of strength between Russia and France. If it were possible for these provinces to come into the possession of any thing like a just and enlightened government, they might be valuable and happy countries. Our author thus describes the general appearance of the country.

'The attention of the traveller is wholly absorbed in contemplating the beauty of the varied landscape, and the fertility of the soil, which is improved by a rich, though very inadequate cultivation. I have traversed both principalities in every direction, and retrace with the greatest pleasure the impressions left on my memory by their grand and romantic scenery; the torrents rushing down the precipices and winding through the vallies, the delightful fragrance of the lime flower, and the herbs crushed by the browsing flock, the solitary hut of the shepherd on the brow of the mountain, the mountain itself rising far above the clouds, covered over its whole surface, except the snowy region, with a deep bed of vegetable earth, and every where adorned with lofty and majestic forest trees, or with rich and lively verdure.' p. 401.

The face of nature forms a very melancholy contrast with the condition of the inhabitants.

'The appearance of the modern inhabitants in the summer dress is precisely such as that of the ancients, as represented on Trajan's column. A savage figure, drest in a shirt of coarse linen round the waist, and a pair of long drawers; a hatchet hanging at the girdle, a sheepskin thrown over the left shoulder and fastened on the breast, and sandals of undressed leather on the feet. Their exterior contrasts extraordinarily with their pusillanimity; for they are humbled with slavery even into the belief that they are weak. The few Turks who travel through their country, the Greeks who pillage rather than govern it, the Germans and Russians who

generally occupy it at the first opening of the campaign, all employ the same coercive measures. An Austrian corporal distributes blows, before he condescends to explain in what manner he must be obeyed.

‘Under such oppressions they naturally avoid labour, of which they cannot hope to reap the fruits: they exert no ingenuity, and apply themselves to no new branches of industry; they scarcely even retain the practice of those arts which are most essentially necessary: the mechanical arts are left to foreigners from the neighbouring states, who are protected from injustice by the influence of their own governments. The natives become indolent, because they cannot ameliorate their condition by exertion, as they become treacherous, because treachery is constantly employed to discover, and extort from them their scanty savings. Their features are contracted by care and anxiety; their bodies are debilitated by illness and deficiency of nutriment; and drunkenness, as it lightens the immediate pressure of misery, completes in them the debasement of the distinguishing faculties of rational nature.’ p. 408.

The custom of *farming taxes* is universal. The Greek Church is the predominant religion in both principalities, if a vast profusion of churches, convents, bell-ringing, and lazy ignorant tyrannical priests, can be called a religion. The Greek princes who govern these provinces, depend, together with the whole set of their inferior officers, on the caprice of the Turkish government, which regards them with contempt, in the very act of appointing them to the pomp and pride of their precarious and ephemeral royalty.

Art. III. Turner's *History of the Anglo-Saxons*, (concluded from p. 663.)

AMIDST the various and irreconcilable opinions of mankind on the subject of political liberty, it may be deduced from the experience of all ages, that the existence of many small and hostile states is productive of greater evils, than the reduction of an extensive country, defined by natural boundaries, into subjection to the same civil government. Hence the gradual subversion of the petty Saxon kingdoms in England, which is very perspicuously treated by Mr. Turner, becomes an interesting and pleasing subject of investigation.

When Egbert, at the close of the eighth century, was called from the Court of Charlemagne, to inherit the throne of Wessex,

“The island, though nominally under an hexarchy, was fast verging into a triarchy. The petty powers of Kent, Essex, and East Anglia, had already become the satellites of Mercia; Northumbria, occupied in producing and destroying a succession of usurpers and turbulent nobles, had ceased to molest her neighbours; Wessex had enlarged herself by the incorporation of Sussex; its population and wealth multiplied under the peaceable administration of Brihtic, and a series of able sovereigns had reduced the nobles of the land to an useful subordination. The force of Wessex was therefore a well organized concentration of various powers, ready to operate with all their energies for any great purpose to which they should be summoned. p. 177.”

Mercia becoming distracted with intestine contentions, Egbert, in 823, availed himself of a favourable opportunity to wrest from its dominion the subordinate states of Kent and Essex; and four years after, he succeeded in reducing Mercia and East Anglia also to dependence. Northumbria submitted without a conflict: but although the authority of Egbert thus became acknowledged throughout England, it does not appear that the several Saxon kingdoms were properly united into one sovereignty till long afterwards. We subjoin a note which Mr. T. has somewhat altered in this edition.

‘I was induced, as early as I began this work, to doubt this popular tale, by observing these circumstances: 1. That although if such an act had taken place, the legal title of Egbert and his successors would have been rex Anglorum; yet that neither he nor his successors till after Alfred, ever used it. In his charters Ethelwulf always signs king of the West Saxons; so do his three sons; so Alfred, and in his will he says, I Alfred, of the West Saxons, king. Asser, the friend of this king, styles Ethelwulf and his three sons always kings of the West Saxons, p. 6—21. It is with Alfred that he begins to use a different title; he names him Angul Saxonum rex.—2. Egbert did not establish the monarchy of England: he asserted the predominance of Wessex over the others, whom he defeated or made tributary, but, he did not incorporate East Anglia, Mercia, or Northumbria. It was the Danish sword which destroyed these kingdoms, and thereby made Alfred the monarcha of the Saxons; accordingly, Alfred is called primus monarcha by some; but, in strict truth the monarchy of England must not even be attributed to him, because a Danish sovereign divided the island with him. It was Athelstan who destroyed the Danish sovereignty, who may, with the greatest propriety, be intitled primus monarcha Anglorum, and accordingly Alured of Beverly so intimates him, p. 93. Totius Angliæ monarchiam primus Anglo-Saxonum obtinuit Edelstanus.—3. The important incidents of the coronation, and change of name, are not mentioned by the best writers. The Saxon Chronicle, Florence of Worcester, Asser, Ethelwerd, Ingulf, Huntingdon, Hoveden, Bromton, Malmsbury, the Chronicle of Mailros, of Peterborough, and Matthew of Westminster, say nothing about it.—4. Why should Egbert, a Saxon, have given the Angles a preference in the royal title? The fact seems to be, that the people of the provinces colonized by the Angles, had been long called Angli. Bede and Boniface, in the century before Egbert, so call them.’ p. 183.

In the close of this note as it now stands, a question is very naturally proposed, but not satisfactorily answered. As a Saxon power predominated, why should not the whole country when reduced to subjection, have been called Saxon-land instead of Angle-land? We apprehend that it was, because the possession of the *Anglian* States constituted the West Saxon monarch king of the *whole* land. Egbert, Ethelwulf, and his four sons, were kings of all the *Saxon* colonists: but Athelstan, by expelling the Danes from the Anglian provinces, became the first king of the English; and he probably preferred the title he had earned to that which he had inherited, as an honorable

distinction from all his predecessors. It is moreover to be considered, that the Angles had colonised the greater part of England. In Northumbria they predominated over the Cor-
rannaid, and the early Saxon colonists. In East Anglia and Mercia, they were unmixed, except with the Britons. In the latter country, where they were commonly called Mid-Angles, they received the name of Mercians, only because the mid-land districts were regarded, before their arrival, as the *Mearce*, Marches, or border lands, between the Britons on the West, the Angles on the East and North, and the Saxons on the South.

England may be said to have become nominally, but not virtually, united under Egbert, when the piratical hordes of Scandinavia began to ravage our island. Mr. T. has laboriously investigated the early history of these formidable assailants; and has clearly accounted for their incessant predatory excursions, as well as for their more permanent and destructive invasions of England during the reigns of Ethelred and his successors. The condition of our country was but too favorable to their progress. The Anglian districts had been weakened by the Saxon kings, rather than reconciled to their authority. Unable to defend themselves, yet unwilling to confirm and increase their subjection to Wessex, they became an easy prey to the sons and avengers of Radnar Lod-brog,* who had been captured and cruelly destroyed by the Northumbrian king.

The great Alfred was the first who successfully resisted these mingled armies of the Danes, Swedes, Norwegians, and other Gothic tribes: but it was not till he had been reduced to the most abject flight and concealment, that his virtues or his talents were fully developed. Mr. Turner has far excelled every competitor, in research and ingenuity, on the very interesting subject of Alfred's character. He demonstrates it to have been very different after his seclusion in the isle of Athelney, from what it was before that event. We quote the substance of our author's collections on this topic, referring to his work for the authorities which he adduces.

* An ancient life of Saint Neot, a kinsman of Alfred, exists in Saxon, which alludes, though vaguely, to some impropriety in the king's conduct. It says, that Neot chided him with many words, and spoke to him prophetically: O king, much shalt thou suffer in this life; hereafter so much distress thou shalt abide, that no man's tongue may say it all. Now, loved child, hear me if thou wilt, and turn thy heart to my counsel. Depart intirely from thine unrighteousness, and thy sins with alms redeem, and with tears abolish.

* For a dying song of this heroic chief, and the particulars of his death, see Herbert's "Translations of Icelandic Poetry," Ecl. Rev. Vol. III. p. 313.

• Another life of Saint Neot is somewhat stronger in its expressions of reproach. It states, "that Neot, reproving his bad actions, commanded him to amend; that Alfred, not having wholly followed the rule of reigning justly, pursued the way of depravity: That one day when the king came, Neot sharply reproached him for the wickedness of his tyranny, and the proud austerity of his government. That Neot foretold his misfortunes. "Why do you glory in your misconduct? though you are exalted in iniquity, you shall not continue; you shall be bruised like the ears of wheat; where then will be your pride?"

• Matthew of Westminster also inculcates forcibly some faults of Alfred: he affirms, that Neot, amid other familiar conversation, reproached him for his bad actions, warned him of their future punishment, and foretold his misfortunes. "You shall be harrassed by the Pagans in this kingdom, in which you swell and exercise a tyranny so immoderate; you shall be a fugitive for some time, because your sins exact it. But if you repent of your cruel actions and inordinate passions, you shall find mercy."

• Another writer of a chronicle asserts, that Alfred, in the beginning of his reign, indulged in luxury and vice, and that the amendment of his conduct, was a consequence of his adversity.

• These statements, considered by themselves, have neither that authenticity nor distinctness which ought to prevail against Alfred's acknowledged virtues. To know how far they are connected with truth, we must investigate the admissions of Asser. His evidence on such a subject is of the highest impression. He was Alfred's confidential friend; he loved his royal master, and would certainly never have overstated his faults.

• Asser avows his belief, that the king's adversity was *not unmerited*. The reason which he adduces for his opinion is, that in the first part of his reign, while yet a young man, and governed by a youthful mind, when the men of his kingdom and his subjects came to him, and besought him in their necessities: when they who were oppressed by power, implored his aid and patronage, he would not hear them; he conceded no assistance,

• Asser continues to state, that "Saint Neot, who was then living, his relation, deeply lamented this, and foretold that the greatest adversity would befall him. But Alfred paid no attention to his admonitions, and treated the prediction with disdain."

• The guarded expressions of the bishop, writing to his living sovereign, whom he highly venerated, prevent us from deciphering more clearly the exact nature of Alfred's offence. As far as he goes, however, he gives some confirmation to the traditions which we have also quoted. He confesses some misconduct in the discharge of the king's royal functions. And, as he adds, that Alfred's punishment was so severe in this world, that his insipiantia, his folly, might not be chastised hereafter, we may presume that the fault was of magnitude, though he has not very clearly explained it. pp. 251—263.

• Asser connects with the hints about his faults, an intimation, that in this important crisis of his life, he suffered from the disaffection of his subjects. It is expressed obscurely, but the words are of strong import. He says, "the Lord permitted him to be very often wearied by his enemies, afflicted by adversity, and to be depressed by the contempt of his people." He adds to these phrases, the paragraphs already quoted about his faults,

and ends the subject by declaring, "*Wherefore he fell often into such misery, that none of his subjects knew where he was, or what had befallen him.*" 254, 255.

Nothing is farther from our wish, in these quotations, than to derogate from the subsequent glory of Alfred. His unrivalled excellence, both in his public and private characters, from the time when he resumed his authority, appears to us the more resplendent, by its contrast with the former part of his reign. This surprising change was evidently effected during his retirement: and whatever means beside the salutary consequences of affliction might concur to produce so happy a transition, we cannot attribute it to any other ultimate cause, than the influence of the grace of God upon his mind. It appears very probable that the peasant with whom he took refuge was a pious man, and that his conversation was of no small service to the king.

'It is stated, that he afterwards munificently rewarded the hospitable peasant. He observed him to be a man of capacity; he recommended him to apply to letters, and to assume the ecclesiastical profession. He afterwards made him bishop of Winchester.' p. 257.

Our author dwells with evident satisfaction on the life of Alfred. Nearly a fifth part of his narrative is now occupied with this subject, although it is considerably abridged from the former edition. Some disquisitions remain, which may be said to illustrate that age of the world, rather than properly to belong to Anglo-Saxon history; but they are so valuable, that we cannot wish them to be excluded. The astonishing revolution which this good and great monarch produced in the political, moral, and intellectual state of our ancestors, is sufficiently known to exempt us from enlarging on the subject: but we can assure our readers, of every class, that they may find in Mr. T.'s work, a more pleasing and instructive view of this important subject, than is elsewhere to be obtained. We cannot refrain from quoting a passage which has undergone some change in the present edition.

'One of the principal features of Alfred's useful life, was his ardent piety. From the gross and illiberal superstitions which have been connected with religion, and from the frauds and hypocrisy which have been sometimes practised under her venerable name, piety, although one of the *native flowers* of the uncorrupted heart, has lost much of its influence upon mankind. Philosophy has taught us to discredit priestcraft, and the dread of the evils which this has produced, has greatly alienated many from religion itself.

'But although this change of opinion is an extreme very naturally resulting from some part of the former experience of mankind, it is not a decision which wisdom and knowledge will ultimately sanction. Religion is as necessary to the happiness of man, and to the healthful continuance and expected melioration of society, as superstition and ignorance are injuri-

ous and debasing : and of all religions, none can be compared with Christianity, either in intellect, morals, or beneficence. It has raised the kingdoms where it has prevailed, to a proud superiority over the rest of the world ; and it has given a beauty, a richness, and an utility to the human character, which we shall in vain look for under any other system.

‘ Religion was one of the earliest *offsprings* of the human intellect, and indeed appears to be inseparable from it. But there are some dispositions to whom it is peculiarly congenial and gratifying ; and Alfred was one of those characters who have delighted in its exercise.

‘ By other men, piety may have been taken up as a mask or worn as a habit ; by Alfred it was applied to its great and proper use, to the correction of immorality, to the advancement of virtue, and to the encouragement of knowledge.

‘ Alfred, like other men, inherited the passions and frailties of mortality ; he felt immoral tendencies prevalent in his constitution, and he found that he could not restrain his voluptuous desires. With this experience mankind in general rest satisfied ; they feel themselves prompted to vicious gratifications ; they take the tendencies of nature as their excuse, and they freely indulge.

‘ But the mind of Alfred emancipated itself from such sophistry : he disdained to palter with his moral sense ; he knew that his propensities were immoral ; and though a prince, he determined not to be their slave. He found the power of his reason to be inadequate to subdue them ; and he therefore had recourse to the aids of religion. His honoured friend assures us, that to protect himself from vice, he rose alone at the first dawn of day, and privately visited churches and their shrines, for the sake of prayer. There, long prostrate, he besought the great moral legislator to strengthen his good intentions. So sincere was his virtuous determination, that he even implored the dispensation of some affliction which he could support, and which would not, like blindness or leprosy, make him useless and contemptible in society, as an assistant to his virtue. With frequent and earnest devotion he preferred this request ; and when at no long interval the disorder of the *ficus* came upon him, he welcomed its occurrence, and converted it to a moral utility, though it attacked him severely. However variously with our present habits, we may appreciate the remedy with which Alfred chose to combat his too ardent passions, we cannot refuse our applause to his magnanimity. His abhorrence of vice, his zeal for practical virtue, would do honour to any private man of the most regular habits ; but in a prince, chartered to indulge, by the dishonest flattery and seductive examples inseparable from his station, it was noble beyond applause.’ pp. 307—309.

Passing reluctantly by the intermediate events, which are detailed in a very interesting manner, we hasten to that crisis which terminated the Anglo-Saxon government of our Country. Harold, who then reigned, had risen to power by his own talents and by those of his father, the celebrated Earl Godwin ; whose origin, Mr. T. thus describes from a Northern Sage.

‘ One of the Danish chieftains, who accompanied Canute to England, has been noticed to have been Ulfr, the son of Sprakalegs, who had married Canute’s sister Astrida. In the battle of Skorstein, between

Canute and Edmund, he fought in Canute's first line, and pursued part of the English fugitives into a wood so eagerly, that when he turned to rejoin his friends he saw no path; he wandered about it only to bewilder himself, and night involved him before he had got out of it. In the morning he beheld near him a full grown youth driving cattle to their pasture. He saluted the lad, and enquired his name: he was answered, "Gudin," or Godwin.

• Ulfr requested the youth to shew him the track which would lead him to Canute's ships. Godwin informed him that he was at a great distance from the Danish navy; that the way was across a long and inhospitable wood; that the soldiers of Canute were greatly hated by the country people; that the destruction of the yesterday's battle at Skorstein was known around; that neither he nor any soldier of Canute's would be safe, if the peasants saw him; nor would the person be more secure who should attempt to assist an enemy.

• Ulfr, conscious of his danger, drew a gold ring from his finger, and proffered it to the youth, if he would conduct him to his friends. Godwin contemplated it awhile; but that greatness of mind, which sometimes accompanies talents even in a lowly state, glowed within him; and, in an emanation of a noble spirit, he exclaimed, "I will not accept your ring, but I will try to lead you to your friends. If I succeed, reward me as you please."

• He led Ulfr first to his father's humble mansion, and the earl received an hospitable refreshment.

• When the shades of night promised secrecy, two horses were saddled, and Ulfadr, the father, bade the earl farewell. "We commit to you our only son, and hope, that if you reach the king, and your influence can avail, you will get him admitted into the royal household. Here he cannot stay; for, should our party know that he preserved you, his safety would be doubtful." Perhaps Ulfadr remembered the high fortunes of his uncle Edric, who was now duke of Mercia, and hoped that if his son could get a station in the royal palace, he might, like Edric, ascend from poverty to greatness.

• Godwin was handsome, and fluent in his elocution. His qualities and services interested Ulfr, and a promise to provide for him was freely pledged.

• They travelled all night, and in the next day they reached the station of Canute, where Ulfr, who was much beloved, was very joyfully received. The grateful Jarl placed Godwin on a lofty seat, and had him treated with the respect which his own child might have claimed. He continued his attachment so far, as afterwards to marry him to Gyda, his sister. To oblige Ulfr, Canute, in time, raised Godwin to the dignity of Jarl.' pp. 429, 430.

Godwin, having attained to favour and power with the Danish kings of England, on failure of their issue, transferred to Edward the Confessor, an allegiance which, though ratified by his daughter's marriage with the king, soon proved to be equivocal. Being nevertheless restored to the royal favour shortly before his death, his sons, Harold and Tostig, inherited his honours, together with his ambition. The latter having subjected himself to exile, Harold seized the throne, when vacant

by the death of Edward without offspring, the next heir Edgar, surnamed Etheling or the noble, being incompetent to dispute his possession of it. Harold had to contend however with more formidable rivals, in his own brother, and in William Duke of Normandy, who had courted the friendship of Edward, and pretended a bequest from him of the English crown. On this ground, and on the previous oath of Harold to admit his claim, he summoned the new monarch to renounce his usurpation, and backed his demand with military preparations. In the mean time, Tostig, whose enmity against his brother was politically cherished by William, prevailed on the king of Norway to attempt a conquest of England; and they jointly obtained successes in the North, which compelled Harold to leave the Southern coast unguarded. He had scarcely defeated and destroyed these opponents, when William landed at Pevensey, without resistance. Harold, flushed with victory, hastened, without due preparation or precaution, to attack the Normans, with such forces as he could immediately collect. His skill and bravery, in the day of conflict, could not compensate for a premature excess of confidence. His death, on the field of battle, removed the chief occasion of contention, as William no longer had a rival. It is obviously absurd to found upon his success any prosperous anticipations for a modern invader of Britain: but it forcibly inculcates vigilance and prudence on our part, as indispensable to any rational hope of safety.

The narrative part of Mr. T.'s performance, on the whole, is by no means "enlarged" from his former edition. Three volumes in octavo are now condensed into one moderate quarto. An almost equal portion is at present occupied with investigations of the manners, the landed property, the government, the laws, the literature, arts, sciences, religion, and language, of the Anglo-Saxons. The augmentation which this part of the work has received is, however, chiefly owing to transpositions from the former part, especially from the history of Alfred's reign to the account of Saxon literature. One division of this subject has indeed been considerably enlarged, by additional translated extracts from Cadmon's poetical paraphrase or sacred history, and other Saxon poems. These are entertaining and curious; but they do not appear to us of sufficient importance to occupy so many pages, where much that was desirable seems to have been excluded for the sake of brevity. We regret that Mr. T. thought it necessary to sacrifice narrative to disquisition. The latter we consider as properly an appendage to the former, in historical works; and should therefore have preferred a distribution of the contents of his second volume chiefly among those parts of the narrative which they

might best illustrate, to his present arrangement of them. We are aware of the complicated difficulties with which historical method is embarrassed; and of the deference that is due to the judgement of an author, in his disposal of materials which have been collected with so much diligence and discrimination. The impression, which after repeated perusals it leaves on our minds, inclines us notwithstanding to recommend to young historians, an adherence to the arrangement of Robertson, or of Gibbon, rather than to that of Henry or of Mr. Turner.

Under the manners of the Saxons in their *Pagan State*, is comprised a summary of almost all that is known respecting them, including some things that belonged to German tribes, with which we suspect the Saxons to have had little connexion. Many parts of this volume tend to confirm our apprehension, that they were originally Scandinavians, and not Germans. Under their manners subsequent to their reception of *Christianity*, our author enters into details too numerous and minute for our revision. Their landed property is discussed in seven distinct chapters; and if we may reasonably ascribe the attention employed on this subject to Mr. T.'s professional habits, we must acknowledge that his manner of treating it is highly to their credit. Domesday-book of course renders no small assistance to the investigation. We observe, p. 169, an error of punctuation, which obscures *both* editions of the work: for want of a comma after "Countess Judith", this celebrated lady, who was niece to the conqueror, and wife of Earl Waltheof, is represented as having the surname of Azelina, and being married to Radulph Tailgebosch.

Instead of entering fully into the ecclesiastical history of the Anglo-Saxons, under the head of "their Religion," our author has restricted himself to a general account of the introduction of Christianity among them. This, though very imperfect in some instances, apparently through haste, is on the whole commendable for its candour and seriousness. In the present edition, the following reflections are first inserted. We quote them as truly honourable to the author.

'How long the Saxon paganism continued among individuals in each district, after it ceased to be the religious establishment of the Government, there are no materials for ascertaining. It was too irrational to have maintained a long contest with Christianity; but though it may have ceased to have its temples and priests, or any visible existence, yet the influence of its prejudices, and of the habits it had generated, continued long to operate. These became insensibly mixed with so much of Christianity as each understood, and produced that motley character in religion and morals, which was so often displayed in the Anglo-Saxon period.

'But Christianity was a positive benefit to the nation, in every degree of its prevalence. Wherever it has penetrated, it has appeared like the

Guardian Angel of the human race, meliorating the heart and enlightening the understanding.

‘ Every part of its moral system is directed to soften the asperities of the human character, to remove its selfishness, to restrain its malignity, and to animate its virtues. If it did not eradicate all the vices of the individual by whom it was professed, it taught him to abandon many. It exhibited to the contemplation of all, the idea of what human nature ought to be, and may attain. It gradually implanted a moral sense in the bosom of all its converts, and taught the mind the habit of moral reasoning, and its application to life. It could not be known unless some portion of literature was attained or diffused. It therefore actually introduced learning into England, and taught the Anglo-Saxons to cultivate intellectual pursuits.

‘ Christianity must have contributed greatly to the civilization of England, in its effects on the condition of the poorer classes of society. Before it appeared among the Anglo Saxons, they had only exchanged the habits of external piracy for those of internal warfare and depredation. This great evil was perpetuated, because the poor had no means of subsistence but from the sword. Their trades being few, and in no great request, there was no resource for those who were too numerous for the demands of agriculture, but to join those who had the power or the will to fight and plunder. Every covetous or turbulent noble was therefore always sure of troops of followers, who must execute his wishes, or starve. But when the Christian clergy were established, and monasteries arose, the poor were taken under their protection, and fed and nourished by their bounty, or by their influence on the bounty of others. The poor were thus gradually drawn away from robbery and bloodshed, and the fierce habits which they favoured declined as the support began to fail.

‘ The effects of Christianity in diminishing the superstitions of the day, must have been also considerable. The credulous fancies of a barbarous people are very gross, and usually hold the understanding in chains, from which it is difficult to emerge. The conversion of the nation must have destroyed this brutish slavery, and greatly strengthened and enlarged its general intellect. But in nothing was the new religion more strikingly beneficial, than by introducing a moral and intellectual education. This could have neither been known nor understood till Christianity displayed the value, and produced the habit, of adopting it.

‘ The political effects of Christianity in England were as good as they could be in that age of general darkness; but it must be confessed that they were not so beneficial as its individual influence.

‘ By rearing an ecclesiastical power, which at one time opposed the king, and at another the aristocracy of the chiefs, it certainly favoured the emancipation, and contributed much to produce the freedom of the people. But this power was not always exerted for the benefit of the nation. It was often made the instrument of ambition, or of foreign avarice.

‘ These defects were the faults of the system into which Christianity was distorted, not of the religion inculcated by the scriptures. Monkish Christianity was not Apostolic Christianity. We are certainly taught to make religion the governing principle of life; but not the exclusive principle. Formed by its Divine Author to influence and to adorn every class of so-

ciety, Christianity mixes gracefully with all our becoming pleasures, and most usefully with all our necessary business. It forbids only those gratifications and pursuits which cannot be indulged without debasing ourselves or injuring others. It is not the gloomy ascetic, fasting into atrophy in the solitude of a desert; nor the melancholy or misanthropic monk, consuming life in delirious mortifications, or internal conflicts. Its discipline is the tuition of parental tenderness, only exacting of us to unite our happiness with virtue. But the system which the papal hierarchy established in England and in Europe, was an attempt to transfer the government of the world into the hands of ecclesiastics, under the name of Christianity, but by a complete departure from its spirit and precepts'. pp.449—445.

On the "language" of the Anglo-Saxons. Mr. T. professes to "follow the steps of the author of the *Diversions of Purley*." This annunciation, we confess, gave us some alarm; for we knew not through what mazes we might be conducted, without hope of arriving at a satisfactory conclusion. Our author however is better than his word. He has said little on the subject, that might not just as well have been said, if the *Diversions of Purley* had never been heard of. The only resemblance we perceive, is that, after stating Mr. Horne Tooke's division of language, he dismisses it (as that author himself did) and goes on with the old parts of speech, as if no other system had been proposed. He furnishes a good analysis of the language, as consisting of primary nouns, used both as substantives and adjectives; and of verbs, adverbs, and secondary nouns, verbs, and adjectives, derived from the former. Such appears to be the natural process of languages which have risen with improvements of social intercourse, among nations that had been involved in barbarism by their dispersion into desert countries. Those oriental languages, on the contrary, which naturally suffered least from the dispersion of mankind, usually derive all other words from the verb, as branches from the root.

Mr. T. has a short chapter "on the *originality* of the Anglo-Saxon language." A close examination of it has not removed a difficulty which occurred to us from the title. The author must doubtless have been aware of a very strong resemblance between the Anglo-Saxon language, and that of the Mæso-Goths of the fourth century; and, consequently, of the impossibility that the former should be any other than a dialect of the same speech from which the latter originated. He takes some pains, notwithstanding, to prove that the Saxon is not an original language: and what he advances, though it may be unnecessary for this purpose, is otherwise unexceptionable. The Saxon tongue, beyond doubt, received numerous foreign accessions, during its progress from the Euphrates to the Thames; and other languages were enriched by it in exchange. Mr. T.

illustrates this fact, by an analysis of the Saxon substantive verb; and remarks its similarity, in some respects, with a corresponding Welch term. This resemblance does not extend to the Mæso-Gothic or the Swedish; and may therefore best be accounted for by a mixture of the Saxon and the German dialects of the Teutonic, with different branches of the ancient Iberian language.

In his closing chapter, Mr. T. demonstrates the copiousness of the Anglo-Saxon vocabulary, and the extensive ground which it still maintains in the English language. This, however, seems to be gradually diminishing; our later elegant writers being evidently partial to terms which have been ingrafted from the Latin and the French, in preference to words, nearly synonymous, that are of Saxon original.

On the whole, we regard Mr. Turner's work as a very valuable addition to our national histories. From numerous and recon-dite sources, he has collected much that is interesting and curious, respecting both the manners, and the events, of the period which he describes. There certainly was occasion for such a work; and the execution of it leaves no room to regret that it devolved on Mr. Turner. Its earlier parts manifested, indeed, some faults that are common to young writers. The style has been much chastened in the present edition; but, in several instances, it is still too florid for the sobriety of history. The arrangement, also, is now greatly improved. The first volume has nearly the appearance of a new work, from the changes which it has undergone, during a revision that indicates unusual self-denial in the author. In our collation of the two editions, we have sometimes felt as the Romans did for the children of Brutus; and have been disposed to complain of the reduction of the whole narrative into one volume, as a cruelty resembling that of Procrustes. Of the deficiencies, and seeming errors, which have struck our observation, we have made impartial mention. The author intimates, in his preface, an inclination to pursue the course of English history to a later period, rather than an expectation of leisure to fulfil it. This desire we would stimulate with our warmest recommendation; as we think that a complete history of England is still wanting; and that, while Mr. T. would render the subject more interesting than most of his predecessors have done, he would purify it from the sceptical or licentious taint, and the illiberal politics, with which others have infected it.

Art. IV. *A Sermon*, preached in the Chapel of the Magdalen Hospital, before the President, Vice Presidents, and Governors of that Charity, at their Anniversary Meeting, April 23, 1807. By Thomas Lewis O'Beirne D. D. Bishop of Meath. 8vo. pp. 39. Hatchard. 1807.

THERE is a considerable portion of merit in this address.

The right reverend preacher does not degrade himself to the mean purpose of beggary, or the meaner purpose of flattery; but, while he pleads with feeling on behalf of the institution, enforces very strenuously the employment of precautions that might happily supersede it. Sustaining his opinions and exhortations by scriptural precept, (Ephes. vi. 4. *Bring them up in the nurture and admonition of the Lord*) and naturally resolving the subject into instruction and example, he incites his audience to a diligent and faithful performance of their parental duties in the *Education* of the young. Spurning the contemptible sophistry, which would leave the untrammelled mind to choose for itself between evil and good, at the period of maturity, when every thing within and without will infallibly attract it to evil, the preacher inculcates the earliest commencement of religious institution, and treats with just severity, that

'general contest and emulation in tricking out the youth of both sexes as creatures designed for no higher aims, or more exalted objects, than are to be attained by external appearances, and what are called fashionable accomplishments, to the neglect of all the religion of JESUS CHRIST teaches as most essential to their present, and exclusively essential to their future happiness.'

He flashes the scorching radiance of truth on the visages of Chesterfield and Rousseau, Wolstonecraft and Kotzebue; and then, having rather displayed the necessity and the neglect of instruction, than developed the plan, he recurs to the influence of *example*, and turns the light of his eloquence on the hearts of his auditory. We congratulate those who could endure this clear and sudden exposure to self-inspection, and especially the large number of well dressed persons who, the same day, undoubtedly instituted family worship, or had recourse to personal prayer.

'You are a father, and you admonish your sons to love and fear God? But when do they see you bend your own knee in prayer to God? Amidst all the occupations to which they see you devote all your time, and all your attention, what hour do you set apart with them for Christian improvement? In what manner do they see you observe the Sabbath or attend to the public service, and the other ordinances of the religion in which you profess to bring them up? When you tell them they must not swear, do you profane the name of God, in their hearing, by ceaseless repetitions of oaths and imprecations? When you exhort them to adhere inviolably to truth, to honour and to equity, do they detect you in daily falsehoods, and in repeated acts of injustice, dishonesty, and dishonour? When

you exhort them to sobriety, do you exhibit yourself to them enflamed with liquor? And when you inculcate domestic harmony and love to each other, do you fill the paternal roof with ceaseless altercation and contention, and give way to daily transports of passion and rage?

'You are a mother, and you exhort your daughter to preserve her character spotless, and her reputation pure and unsullied; yet, in her presence, or under her observation, which you cannot elude, you encourage every advance from the frivolous and the volatile, the licentious and the profligate. You exhort her to cultivate the dispositions and the habits that will give her a taste for domestic enjoyments, and qualify her for matron duties; yet she sees you devote all your days to vain, trifling, and idle pursuits. Not content with running the weekly round of dissipation, and toiling from night to night in pursuit of pleasure and amusement, you lead her by the hand to witness and to be habituated to a contempt not only of God's ordinances, but of the laws, the customs, the habits, and the feelings of the country to which she belongs, and to exhibit herself at the Sunday concert, the Sunday gaming table, and all those other violations of the Sabbath, which it seems to be considered as a kind of distinction among so many females of high rank and station in this day, to display to an indignant public: And while you give her lessons of modesty, and of chasteness of appearance and deportment, you adopt, and teach her to adopt the fashions, and the dress of those women, whom the convulsions of a neighbouring nation have thrown up on the surface of their society from the very lowest sinks of their population, and placed in situations to force into general adoption the depraved taste of that refuse of the sex, who shamelessly expose, in order to make a traffic of, their persons.' p. 22,—24.

Adverting with tenderness to the unfortunate dupes of lawless passion and execrable treachery, he exclaims, in language that should be thundered through the gorgeous drawing-rooms of this metropolis,

'Branded as they were in those days of their infatuation,—driven from all decent intercourse,—the stain of one sex, and the bane of the other, how much less culpable were they than those, who, with other advantages, have incurred the same guilt?—Who, equally criminal, are screened from disgrace by the place they hold in society?—Whose example instead of deterring by the infamy that should attach to their character, encourages imitation by the indulgence they experience?—Who, countenanced and received by the world, often, strange to say, by the virtuous and respectable part of that world, think not of their crime before God?—Who live in guilt and die in impenitence; and probably extend their licentiousness to the next generation, in the loose and disorderly conduct of daughters depraved by their example, or of companions tainted and polluted by their intercourse?' pp. 33, 34.

The following extracts will corroborate our praise, and perhaps justify one or two exceptions. Soliciting compassion for these wanderers from the paths of virtue, he observes,

'Never, it is true, never can they regain that innocence that once diffused its sweets over these paths, and adorned their spring of life: That flower, once blighted, never can bloom again: But transplanted into a soil prepared

and fertilized by the hand of Christian Charity, they will strenuously and unremittingly labour to cultivate in its place the fruits of that *repentance*, that rises like incense to Heaven, grateful to the purest of all Beings, and *conciliating not only His pardon, but His favour and His love.*' p. 36.

'I wish to shew you, and to all who are here assembled in the fear of that God, how much you have been raised by the treasures of His grace above those of your sex who abuse the favours of Nature and of Fortune to their own dishonour, and that of the rank and station they hold, but who sinning with impunity in this life, and tasting none of those bitter fruits which you have reaped from the same excesses, partake not in your repentance, as they partake in your guilt: seek no peaceful retreat where, safe from a seducing world, and fled from all that ministered to their debasing passions, they might make some atonement for the former scandal of their ways; might deter, by their compunction, as they seduced by their levity, and extinguish their guilt in *tears of repentance*, and in the blood of their Redeemer.' (pp. 34, 35.)

The mere designation of these phrases, will suggest it to the preacher's reflection, whether *any other* propitiatory incense is mentioned in the scriptures, than that of him, who "hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour;*" and whether *any other* lustration, than "the blood of the Lamb.†" We point them out as inadvertencies; because the explicit admission of man's corruption, and of the necessity of divine grace to pardon, and of divine agency to purify, sufficiently ascertains the rectitude of his creed. He has even submitted to rely on the "assistance of God," in the discharge of his interesting office: and to found his hopes of liberal aid from the congregation, on "the Grace of God acting upon their feelings and dispositions." While therefore we are compelled to surmise the possibility of some other and inferior cause, inferior even to the suasive influence of the preacher, intruding upon the contributors, we frankly acquit him of designing to allure their bounty by an unjustifiable employment of the term, "meritorious."

We approve his remarks on the benefit of religious education, and on the method of cultivating Christian principles in the youthful heart. At the same time, we could not have deemed that an officious caution, which had intimated the necessity of Divine Aid to give efficacy to such exertions. On this subject, there are two very diverse but pernicious errors, exceedingly prevalent; one leans to indolence, on the pretence that all human means are *useless*; the other to impiety, on the presumption that human means alone are *sufficient*. We would lay down a plain practical principle, as consistent with reve-

* Ephes. v. 2.

† Rev. vii. 14.

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* Ephes. v. 2.

† Rev. vii. 14.

lation and reason, securing the honour of divine influence, and amply enforcing human exertion :—The felicity of our children may then be expected with confidence, and then only, when we connect with fervent prayer the rational and diligent use of moral discipline and religious instruction.

We likewise applaud the spirited reprobation of Kotzebue's still popular dramas ; but here also we must think the preacher deficient. Of English dramas he says not a word ! Are there so many, then, of our indigenous plays, that do not merit an equally vehement condemnation ? We acknowledge, that it was left for continental immorality to embellish the dereliction of female honour, while English dramatists had been content with stimulating and dignifying criminal excess in the *lords* of the creation. But where is the difference of demerit in the writers ? From what code of morals is deduced the superior guilt of the female transgression, by which the celebration of it might be deemed less venial ? At any rate, is it not most obvious, that the surest protection of honour in the one sex, is to be found in the integrity of the other ? If there were no heroes of the English stage existing, there certainly would be no heroines of the German.

Indeed we must be allowed to express our surprize, that, in naming the theatre at all, a Christian minister could forbear to give it at least one indignant anathema. Surrounded as he was by the tainted, how could he fail to execrate that virulent ulcer of society, which exudes poison and pollution over all its contiguous members, and contaminates that public opinion which is the very element of its moral vitality ? Deeply are we conscious, that it requires no common fortitude, in an individual, whose rank connects him with the great, to stigmatize their illustrious amusements : and perhaps we should not be so accurate in our application of Christian principles to this class, nor so strict in our requisitions from any of the venerable bench. Yet we do not feel wholly without excuse : at a time when, as this sermon appears to admit, the liberties and independence of the country are endangered by prevailing licentiousness, while even the instant peril cannot arrest one wheel in the career of dissipation, we really cannot help looking up to a prelate of sterling talents, of zealous piety, of glowing philanthropy and patriotism, as that particular individual who should tear off the mask of insidious vice, protected as it may be by the fashion, or licensed by the avarice of the country, and drag it to the altar of religion as a sacrifice for national safety. This however the worthy bishop has declined ; in addition therefore to the applause of the enlightened for his elo-

quence, and of the devotional for his seriousness, he has secured that of the silly and the dissolute, by such a tolerance of folly and crime as they will deem a satisfactory sanction.

* * It is a fact pretty generally known, that the resources of the Magdalen are very far from adequate to the admission of all applicants : in recommendation of this institution, and particularly as an encouragement to a similar one, of recent establishment, the *London Female Penitentiary*, we mention that about 2500 females, or *two thirds* of the whole number admitted, have subsequently filled useful stations in society with exemplary propriety.

Art. V. *The Destiny of the German Empire* ; and the general Prospects of Europe. In two Parts. By J. Bicheno, M. A. pp. 174. Price 4s. Johnson, 1806.

Art. VI. *A Supplement to the Signs of the Times* ; containing a Reply to the Objections of the Rev. G. S. Faber, B. D. in his Dissertation on the Prophecies : and Strictures on some of the Interpretations given in that work. By James Bicheno, M. A. 8vo. pp. 72. price 2s. Johnson, Williams, 1807.

FROM the beginning of the French revolution, Mr. B. has been among the most ardent students of the sacred Prophecies : and repeated publications have conveyed to the world the result of his labours and discoveries. Like many of his brethren, his attention has been arrested by contemporary objects. Conceiving them to be of unparalleled magnitude, he concluded that they must be the subject of prophecy ; and that a delineation of them must be met with in the sacred Volume. Any person examining with a bias like this on the mind, will usually be confident that he finds there some such graphical description ; and this so clear, that he wonders why every body else does not perceive it as well as himself.

This has been precisely the case with our author. In the course of the eventful war of the French revolution, he followed the fortunes of the Austrians and the French, and discovered in the Book of the Revelation an anticipated history of their battles and their conquests.

The present volume consists of two parts : the former of which is a republication of a pamphlet which first saw the light in 1800. Its design is to prove that the German empire is the Dragon, mentioned in the Revelation, who is also called the old serpent, and the devil, and satan ; (Ch. xx. 1, 2, 3.)—that the binding of the serpent means the low and abject state to which that empire is to be reduced ;—and that by the thousand years we are to understand a thousand weeks or nineteen years and a half. At the close of this period, he is to exert himself,

to rouse up all his rage against truth and liberty and pure religion, and then to sink into utter and endless ruin.

In the second part of the volume, which is a production of the last year, the author pursues his subject, and considers late events as pouring a flood of light on his system, and establishing its certainty beyond the reach of a doubt. The body of the Dragon, i. e. the German Empire, he says, was bound by the peace of Luneville, in 1801, and by the conclusum which the emperor signed as chief of the empire in 1803; but the head, i. e. the emperor's dominions, remained untouched and free. This however is now completely effected by the victories of the emperor of France. But let the author tell it in his own words.

* In the course of one short campaign, (1805) a campaign unparalleled in the history of Europe, or of the world, in two months as with the rapidity of lightening, Napoleon at the head of his armies has fought his way with uninterrupted success for near four hundred miles; taken all the strong places; seized the imperial capital and arsenals; overcome, and nearly annihilated all the armies brought against him, until the emperor himself without resource and without hope, has been brought to the feet of the conqueror to receive his sentence.—“ I saw an angel come down from heaven, having the key of the bottomless pit. And he laid hold of the Dragon, that old serpent, which is the devil and Satan, and bound him !!!” Is it possible for any man who is acquainted with the symbolical style, to conceive of any events, which could more exactly correspond with the inspired picture?

Though we are old men, we are sometimes merry when we listen to extravagancies: but on this occasion we were all remarkably grave. To the tribe of minute interpreters, who see a prediction clearly fulfilled in the issue of a battle or the overrunning of a province, and who have daily quarrels with the Bookseller to get their pamphlet from the press, that they may be the first to announce it to the world in a week or a month after the event has taken place, we are decidedly hostile. Ten thousand victories have been won, since the spirit of God dictated to the apostle John the book of the Revelation: and every country in Europe has been conquered, and some of them more than once or twice. But must the book of God become a newspaper, and detail all these transactions?—Where wars or conquests have an influence on the kingdom of Christ, either to its injury or advantage, in a very considerable degree, we may reasonably conclude that they will not pass wholly without notice. But in the thousands of instances where this is not the case, as to any direct or immediate effect, we should look in vain to the sacred scriptures: such events are beyond the limits of the spirit of prophecy. It were well if prophecy

ing interpreters of the divine oracles, would for their own sakes be more cautious : such changes and reverses from time to time take place, as cover their whole system with confusion and shame and absurdity. But what is infinitely dearer to us, than their credit, is the honour of Revelation : and we are sorry to be compelled so frequently to repeat it, that infidels are furnished, by such expositions, with a plausible occasion to scoff at the sacred writings. In the present instance, the comfort of Christians likewise is sacrificed to what we consider as a groundless whim. A millennium of sanctity and happiness generally prevailing upon earth, by the divine restraint on Satanic malice, and by the most abundant effusion of the holy Spirit, which has been so long, so eagerly, and so joyfully anticipated by the most eminent saints,—is according to Mr. B. nothing more than Bonaparte conquering the emperor Francis, and detaining him in a state of imbecility and degradation for nineteen years and a half ! Such a way of expounding the holy scriptures, a way unsupported by authority, we cannot pass over without very serious animadversion. When a passage so very decisive for the doctrine of the millennium is perverted from its original meaning, is it not teaching others to explain the rest away ?

To the wondrous delight of many of his readers, Mr. B. indulges them with a peep into futurity.

‘ Whilst the dragonic power lies bound, the beast and false prophet are to be taken and destroyed ; what countries, or governments, as distinguished from the dominions and government of the Dragon, are we to understand, as signified under these symbols ? It may be answered, without much apprehension of mistake ; the territories and governments, of Italy, France, Spain, Portugal, Switzerland, &c. all those countries and governments, which have, or do, belong to the spiritual empire of Rome, and continue, in any form, to profess and practise a false Christianity, the essence of which is usurpation over conscience, robbery, imposition, imposture, superstition, intolerance, persecution, and idolatry. Yes, if our conclusions are right, as to the first great question, which relates to the binding of the Romano-Germanic power. Then, the monarchies, states and governments, as far as antichristian and corrupt, through all this extent of territory—exclusive of the ruin which is to fall on the Turkish empire—will soon be broken to pieces, and destroyed, as the flame consumes the fuel. Which of them will fall, or be renovated first, or by what means and instruments particularly, seems no where marked out in prophecy, any farther than that it is to be by war, that they are to be broken to pieces, and by the increase of knowledge and righteousness, that a better order of things is to be introduced.’ pp. 151, 152.

Who can help wishing, for the credit of our author, that Prussia had been a bitter persecutor ? As to the subjugation, however, of ecclesiastical tyranny in general, we are willing to

encourage the hopes which he has suggested, notwithstanding the evident objections that lie against supposing the political humiliation of Austria to be the long expected millennium. The present state of this sovereignty, indeed, does not justify the idea of its continuing many years in a condition of impotency.

For the consolation of the people of our beloved country, especially timid old ladies and hysterical misses, not forgetting too the unwarlike of our own sex, many of whom repose more faith than we do on modern prophets, we insert his account of what is to happen to the land of our bitter enemy.

‘Yes, the proud, and for the present, towering monarchy of France, is doomed to perish. Some are apprehensive that Napoleon will succeed in making himself the head of another universal monarchy. But no, if there be any truth in prophecy, this cannot be; the Roman is to be the last. This great image is to stand upon its ten toes, till the stone cut out of the mountain without hands, smites it on the feet, and breaks it to pieces, to make way for the kingdom of the Messiah, Dan. ii. and this seems now accomplishing. The French may please themselves with the proud idea of universal domination; but we may be sure that their monarchy, however prosperous for the present, will soon go to perdition. After having been the instrument in the hand of providence, for breaking to pieces the neighbouring governments; or for occasioning destructive commotions in the surrounding nations, it will itself experience that ruin, which is never to be repaired. That awful destruction, from which no hand will, again, be able to save it. The events which will so suddenly lead to this catastrophe cannot be conjectured; but the fact, I believe, will be found certain. It may be, for a few years to come, the instrument which God will employ for breaking to pieces the existing antichristian governments, civil and ecclesiastical; for pouring upon the nations, which have sinned, the vials of his wrath, and reducing them to the last extremity; but, like Assyria, the rod of God’s anger, so the proud monarchy of France will be broken and trodden under foot; or in the language of the apocalyptic prophecy, will be cast alive into a lake of fire burning with brimstone.’

Mr. B. concludes with a serious address to the people of England to repent of their sins, and to reform their ways; and likewise to pursue peace as an object of unspeakable importance to the country, for which religion, common sense, and humanity peremptorily require that we should sacrifice punctilious notions of honour, and the vain hope of beneficial terms.

For the most honourable intentions in his works on prophecy, for zeal, research, and ingenuity worthy of better success, we give Mr. Bicheno full credit: and we particularly wish that every individual whose curiosity impels him to examine this publication, may conscientiously adopt the important practical advice which we have just stated it to include.

Concerning the other small publication which we have connected with this, it is unnecessary for us to speak at much length: even to state the objections and answers, in the shortest intelligible manner, would be tedious and probably useless to the reader. We shall only remark in recording it, that Mr. B. acknowledges himself to have been misled by temporary appearances and sanguine hopes, when he first published on the prophetic scriptures, that he replies to Mr. F. with moderation though with vigour, and that to the favourers of his own hypothesis, in respect of its general principles, his vindication will appear reasonable and satisfactory. We do not perceive that he has shewn what aspect the *most* recent events up to the date of his pamphlet, (March, 1807) discover toward the predictive conjectures of his system.

Art. VII. *Aphorisms of Sir Philip Sidney*; with Remarks, by Miss Porter, (Author of *Thaddeus of Warsaw*) 2 vols. 12mo. pp. 470. price 10s. 6d. Longman and Co. 1807.

MISS Porter has dedicated this publication to the King of Sweden, as a moderate, magnanimous, just, and heroic king, "the champion of honour, virtue, liberty, and Man." Notwithstanding our antipathy toward the Subverter of empires whom he so undauntedly persists in opposing, to the risk of his crown, and the misfortune of his people, we find some difficulty in reverencing this monarch as we ought; there is a quality so Lilliputian in his magnanimity, so like Master Betty aping Richard III, that labour as we will to admire him, we are perpetually liable to burst into something very unfriendly to conceptions of grandeur and dignity. *Æstuat infelix angusto limite*: we shall bring no other charge against him, as we rather envy than blame the fair author, for her sensibility to excellence though concentrated in a nutshell. She is indeed somewhat enthusiastic in her affections; but there is a generosity in their exercise that awakens sympathy, and a worth in their objects that enjoins respect. She is an adorer of liberty, though as fond of Kings, and especially of Louis XVI, as the best Antijacobin living; of military glory, yet a warm philanthropist; of chivalrous honour, yet fervently devotional. We venture to use this last term, notwithstanding a persuasion that her views of Christianity are defective.

A mind thus constituted must inevitably be enraptured with a character so splendid as that of Sir Philip Sidney: a man who dignified not only the country and the age in which he lived, but that nature of which he was so fair and so transient a specimen; whose errors were characteristic of the contemporaries, to which his excellences evinced him superior: who was a favourite with the sovereign, yet not a sycophant, and a darling of the people, yet no demagogue; who affected not the

honours he obtained ; who had deserved a crown*, and who refused it. We are pleased that Miss Porter has undertaken to be his biographer ; not that we expect a production of sober and discriminative wisdom, for her partiality is obvious ; but because she is qualified to understand and develope such a character, and is too honourable to conceal or misrepresent facts ; we shall trust our own discretion to estimate the qualities which her frankness may exhibit. She intends to combine with the *Life*, "a pure copy of his *Poems* and his *Arcadia*."

The present work however, to which is prefixed a short panegyric of the hero, is a selection from his compositions, occasionally accompanied by remarks from Miss Porter. The tenor of sentiment in these commentaries is strictly in unison with the text, but the manner of expressing it is very unlike ; one is aphorism, the other declamation ; one is solid and often pure gold ; the other is attenuated into leaf, till it appears feeble and tumid, yet becomes inflammable and sparkles as it burns. We think it injudicious to expand the "Remarks" so formally into dissertations, and we could also point out several instances, beside that in Vol. I. p. 67, wherein their connexion with the subject is wholly imperceptible. We might also name a few flat truisms, and some verbal improprieties, and some extravagances of sentiment and language. Nevertheless we admire the force of many of the thoughts, the brilliancy of many of the expressions, and the noble, disinterested virtue, which they constantly display and recommend. And though we are aware that the morality of the book is not perfect, that it aims to illustrate the beauty, rather than the obligation, of virtue, that it encourages the disciple to be a hero, without assuring him that he is a sinner, that it exhibits the divine glory without recollecting the divine justice, that it represents heaven as the reward of obedience, rather than as the gift of grace : yet we are sure the elevated sentiments it contains may strengthen virtuous principles, however formed and sanctioned, and contribute some additional energy, to the pursuit of moral excellence, and to the detestation of base and sensual habits.

We shall copy Miss Porter's description of a true patriot and hero, with the friendly omission of two sentences : she probably designed it for some name in the British Peerage, or in the list of the House of Commons, but she has neglected to give us the intimation.

* The candidate for true glory seeks, above all things, to *deserve* glory. His wish is, to *win* the race ; the *badge* of victory is a secondary consideration. Devoted to the public good, he would rather, by some unwitting

* He was offered that of Poland.

nessed, unwhispered action, administer to its welfare; than hear himself the applauded idol of millions, whom the pageantry of martial spoils, or the finesse of state intrigue, had deluded to such enthusiasm: Give me the heart! (he says) and the lips may be mute! But should fortune desert him, and his countrymen view his actions through a perverse medium, he is no Coriolanus, to take up arms against their ingratitude: the treachery of men can never urge him to betray himself: and the ungrateful obloquy or violence of those whom he hath defended, can never tempt him to abjure his duty to the laws which guard their safety. He can bear with any thing but his own rebuke; and as he will rather die than incur it, there is nothing on earth that can intimidate his virtue. Whatever he thinks, whatever he does, is directed to the promotion of the general weal. Were he to write, it would be to inspire men with just and heroic sentiments—Should he be stationed in the senate, he maintains his post, as the sentinel of the people's liberties, and of the lawful prerogatives of the crown: neither can be transgressed with impunity to public happiness. When he draws the sword, it is not for chaplets, trophies and stars, but to repel the enemies of his country; to conquer for its peace, or to die in its defence: the God of Battles, the great Jehovah is the judge of his motives, the only spectator whose approbation he seeks. His animating principle is the love of virtue, and the labour of his life the expansion of her reign: to love her and to love his country (which she commands him to love,) is one; for love is measured by obedience.—By her laws, he has marshalled all his talents; and his consequent conduct cannot be shaken, because he stands, not upon opinion, but principle. His voice is the voice of virtue, and its echo is glory. Sublime, adorable ray from the Divine Nature! Thou animating emanation from the throne of God, that turns man into an angel! that immortalizes him on earth; that catches him from the common paths of men; and wraps him in such a mantle of light, that we forget he is a brother, and are almost inclined to worship his transcendant greatness. Ah! when mortal glory is thus beautiful, thus commanding, thus entrancing, what must that effulgence be, of which this is only a spark—a glittering dew-drop in a boundless ocean!" pp. 44—46.

After this, it is unnecessary to make many quotations: the following however is not to be rejected.

Aphorism—Confidence in one's self, is the chief nurse of magnanimity. Which confidence, notwithstanding, doth not leave the care of necessary furnitures for it; and, therefore, of all the Grecians, Homer doth ever make Achilles the best armed.

Remark—Had Sir Philip Sidney remembered this just sentiment, on the fatal morning in which he received his death, he might, perhaps, have spared England the sudden loss of its chief glory. When the stand was to be made before Zutphen, he entered the field, as was his custom, completely armed; but meeting the marshall of the camp in slighter armour, the emulation of his heart to do all that man dare do, made him disdain the inequality of his hazard to that of his officer, and he threw off his cuirass: by which act, as his friend Lord Brook says, "it seemed by the secret influence of destiny, that he disarmed the very part where God had resolved to strike him." A musket ball from the trenches broke the bone of his thigh; and of that wound he died. pp. 47—48.

We were curious to see Miss P.'s notions about duelling: of this base and contemptible custom she is a hearty foe, and a sarcastic condemner; yet she has been so inconsistent as to admit the following absurdity.

‘Still, however, must every man’s conscience tell him, that sanguinary meetings can at best prove no more than personal courage, or the reverse; that the result of a duel, be it what it may, cannot alter facts, or refute arguments; and that *if a man embark in a duel, with any OTHER view than that of vindicating his character, he is unworthy to be called a Christian.*” p. 95.

The following passage is more strictly a specimen of the book.

‘We see many men among us, who hold themselves contented with the knowing of untruth, without seeking after the truth; and with mocking of superstitions, without seeking the pure and true religion.

‘*Remark*—The reason of this lies with the malignity of these men. So far are they from the image of God; so opposite are they from the disposition of Him, who raised a beautiful world out of a hideous chaos; who created man, and made him happy; who looked around on a universe moving in harmony, and said, “ALL IS GOOD!” So wide are these malignants from any similitude with their benign Maker, that they exult in *destruction!* To contradict human testimony, to disprove human reasoning, to deny divine revelation, to destroy the system of nature, and, if it were possible, to dethrone the Deity, is their study, their labour, and their Satanic enjoyment.’ pp. 176, 177.

The observations of Sidney are those of a lofty genius: they are often marked with a tender delicacy, a sublime fervour, or a manly wisdom. Some of those on friendship are exceedingly beautiful: “What is mine, even to my life, is her’s I love; but the secret of my friend is not mine!”—“The widowed heart hath such a liberty as the banished man hath; who may, if he list; wander over the world; but is for ever restrained from his most delightful home!”

We give Miss Porter full credit for the best intentions in closing her work with the religious disquisition abstracted from Sherlock; but it would have been much better to omit it: without expecting her to attain eminence as a theologian, we could wish her to study the infallible oracles for herself, where she will find not a single syllable to intimate that the *object* of Christ’s death was to confirm the truth of his doctrines, but a great deal to intimate that his resurrection *did* confirm it.

Each of the volumes is adorned with a fine frontispiece from the masterly pencil of Robert Ker Porter, the brother of our fair and amiable writer.

Art. VIII. *The Antiquities of the Anglo-Saxon Church.* By the Reverend John Lingard. 2 Vols. Price 16s. Keating and Co. 1806.

'THE dawn was overcast, the morning lower'd,
And heavily in clouds brought on the day,
The great, the important day, big with the fate
Of England, or of Rome.'

Those of our readers who are familiar with the history of the reformation from popery, will excuse us for introducing this parody, which accurately describes its early state in our country. Long was the struggle doubtful between darkness and light. Even the tempests of civil war had not so effectually dispersed the fogs of superstition, as to prevent them from again gathering under the sun-shine of the Restoration. In 1668, Father Cressy, of the Holy Order of St. Benedict, published his "Church History of Brittany, &c. from all which is evidently demonstrated, that the present Roman Catholick religion hath from the beginning, without interruption or change, been professed in our Island."

This title would perfectly suit the work before us: but the author is either more sagacious, or less honest, than his predecessor. It is only from the palpable bias of his sentiments, and the general cast of his arguments, that we discover him to belong to the Roman communion, or to have composed his work for the vindication and aggrandisement of the papacy. From his professions, and his mode of arrangement, it would appear, that nothing but the detection of historical error, or the collection of genuine information, constituted his object. An air of impartiality, of candour, of temperate research, veils a performance, in which every corruption of popery is glossed, vindicated, and speciously recommended to the reader's good graces; and the character of every ambitious and rebellious prelate is white-washed, and varnished with the most dazzling colours. The text is not encumbered with extracts from original authorities. Those which best suited the author's purposes, are couched in *learned* notes. The reader is not disgusted with narratives of miracles, wrought to condemn every deviation from the church of Rome. These are but cursorily mentioned, and sometimes with an ambiguity worthy of Gibbon. The narrative and descriptive parts flow smoothly on; and are admirably adapted to insinuate into the mind of unwary youth, the excellence of the Holy Roman Church, and the injustice which she has suffered from protestant calumniators.

As a specimen of the author's dexterity, we insert his portraiture of the seven popish sacraments; which, after the precaution that we have used, we hope may afford some innocent amusement. Mr. L. declines to "fatigue the reader with a theological investigation of the *doctrines*, which formed the

creed of the Anglo-Saxons. The description of their religious practices," says he, "*is better calculated to arrest attention, and gratify curiosity: and from them their belief may be deduced with less trouble, and with equal accuracy.*" Vol. I. p. 268.

Premising, that our author has *not* distinguished any of these expressions by Italic characters, we proceed to his *practical description*.

"The religion of the Anglo-Saxons was not a dry and lifeless code of morality. A spiritual worship, unincumbered with ritual observances, has been recommended by philosophers, as the most worthy of man, and the least unworthy of God: but experience has shewn, that no system of belief can long maintain its influence over the mind, unless it be aided by external ceremonies, which may seize the attention, elevate the hopes, and console the sorrows of its professors. Among our ancestors, religion constantly interested herself in the welfare of her children: she took them by the hand at the opening, she conducted them with the care of a parent, to the close of life. 1. The infant, within thirty days of his birth, was regenerated in the waters of baptism. As a descendant of Adam, he had inherited that malediction, which the parent of the human race had entailed on all his posterity. To cleanse him from this stain, he was carried to the sacred font, and interrogated by the minister of religion, whether he would renounce the devil, his works, and his pomps, and would profess the true faith of Christ. The answer was returned by the mouth of his sponsor; he was plunged into the water; the mysterious words were pronounced; and he emerged, a member of the church, a child of God, and heir to the bliss of heaven. 2. As he advanced in age, the neophyte was admitted to participate of the celestial sacrifice. In the eucharist he received the body and blood of his redeemer: and the mystic union bound him to his duty by stronger ties, and gave him a new pledge of future happiness. 3. Should, however, his passions seduce him from the fidelity, which he had solemnly vowed to observe, penance still offered an asylum, where he might shelter himself from the anger, and regain the favour of his creator. These were stiled the three great sacraments, by which the souls of men were purified from the guilt of sin: there remained four others, which, though of inferior necessity, were considered as highly useful to the christian, amid the dangers to which he was exposed in his pilgrimage through life. 4. At an early period he was presented to the bishop, and, by the imposition of his hands, received the spirit of wisdom and fortitude, to direct and support him in the combat with his ghastly enemies. 5. If his inclination led him to the ecclesiastical state, the sacred rite of ordination imparted the graces, which were necessary for the faithful discharge of the clerical functions: 6. if he preferred the bond of marriage, his marriage was sanctified by the prayers of the church, and the nuptial benediction. 7. But the bed of death was the scene, in which the religion of the Anglo-Saxon appeared in her fairest form, attended with all her consolations, the friend and the guardian of man. At that moment, when every temporal blessing slips from the grasp of its possessor, the minister of Christ approached the expiring sinner; awakened his hopes by displaying the infinite mercy of the redeemer; listened with

an ear of pity to the history of his transgressions; taught him to bewail his past misconduct; and in the name of the Almighty, absolved him from his sins. As the fatal moment drew nigh, the extreme unction prepared his soul to wrestle for the last time with the enemies of his salvation. The directions of St. James were religiously observed: the prayer of faith was read over the dying man; and his body was anointed with consecrated oil. To conclude the solemn ceremony, the eucharist was administered, as a viaticum, or provision for his journey to a better world. Thus consoled and animated, he was taught to resign himself to the will of his creator, and to await with patience the stroke of dissolution.' pp. 269—275.

Excellent painting!—we feared, in beginning with the three great sacraments, lest Mr. L. should involve himself in an anticlimax: but what ancient orator, or modern play-wright, could have better kept up the hearer's attention at every step, or have more highly gratified it at the conclusion? We can compare our author's *seven* sacraments only with the *chefs d'œuvres* of Shakespeare:

All the world's a stage,
And all the men and women merely players;
They have their *exits*, and their *entrances*,
And one man in his time *plays many parts*,
His acts being *seven* ages.

Had Mr. L.'s rhetoric allowed him to adhere to chronological order, the parallel might have answered more precisely; the infant, the school-boy, the lover, &c. might each have enjoyed his sacrament; but even so far as the author seems to have attended to dates, he has fallen into misrepresentations. His notes on this passage flatly contradict his text in that respect. Instead of the neophyte being admitted to the eucharist "as he advanced in age," he tells us (note p. 271) that "*immediately* after baptism the child was ordered to receive the eucharist," and elsewhere, that confirmation was *regularly* administered at the same time, being deferred only when the bishop could not be present. But thus to have crowded together three acts, out of the seven which Mr. L. had to exhibit, would have betrayed an ignorance of dramatic effect, with which he can by no means be properly charged; and it might also have brought to mind the ordination of a certain person, as deacon, priest, and bishop, in the same day. Our author has managed his subject much better; and has *sacramented* his neophyte *into* the world, and *through* the world, and *out* of the world, with due decency and order. In short, we cannot but think, that, after this master-piece of description, he might very well have spared his labour to prove, that the Saxon clergy exhorted their hearers to any sort of good works beside the endowment of churches and monasteries: or what manner of occasion can there be for either works or faith of

any kind, when the whole of religion may so easily be resolved into sacramentation?

Ex uno disce omnes. We shall not attempt to refute Mr. L.'s statements of facts, within limits so inadequate to a due investigation of their authorities. Some of those in which he differs from the views of protestant historians, we know to be well grounded; others are equivocal; and some appear to be grossly untrue. He often displays, however, a degree of learning and industry, which would have done credit to a better cause, and which intitle his performance to serious and critical examination. He chiefly assails the reputation of Dr. Henry and Mr. Turner, in those parts of his discussions which clash with theirs; and we wish that the latter writer may render Mr. Lingard as satisfactory a reply, as he has given to the depreciators of the ancient British bards. Had our present author conducted his researches in a reasonable and impartial manner, his work would have been a very acceptable supplement to that of Mr. T., which has lately passed under our examination.

We hope that the general character of our Review may authorise us to adopt the avowal of the Carthaginian Queen;

Tros Tyriusve mihi nullo discrimine agetur—

We happen to have closely studied no small proportion of Mr. L.'s topics; and we are aware, that Protestants, as well as Papists, with or without design, have often misrepresented historical events which are connected with the progress of Christianity.

The disingenuity of the present work constitutes, in our judgment, its grand fault, and renders it peculiarly dangerous to the unwary. We confess, also, that in present circumstances, we cannot see publications of so insidious a description multiplied, without conceiving some perplexity and distrust. Why is every talent exerted, at *this* crisis, to raise the expiring credit of Popery in the United Kingdom? What harvest do its partizans expect to reap from their labours? To what events, and to what period, do they look for their reward? We are far from judging severely of the private characters of Roman Catholics. In almost every age and country, good and great men have appeared among them. Many of them now in England are truly respectable individuals. As a religious sect merely, we wish them, with every other sect, an unbounded toleration, notwithstanding the very weak hold which we think their religion seems to have, on moral principle. Whether it precludes the possibility of a sufficient pledge for obedience to civil government, we leave to the decision of our legislators; upon *that* question alone, in *our* opinion, rests

the argument for their complete equality of political rights. But at a juncture like the present, when every one knows the Roman pontif to be a *servus servorum* of the most implacable and most formidable enemy that ever sought the destruction of this country, we think that it behoves every peaceable and loyal Roman Catholic, to enjoy his liberty and tranquillity in retirement, rather than to manifest the zeal and the machinations of a propagandist.

Art. IX. *An Examination of the Passages contained in the Gospels, and other Books of the New Testament, respecting the Person of Jesus, with Observations arising from them.* By J. Smith, Gentleman. 8vo. pp 152. Price 3s. Johnson. 1807.

THE Unitarians have usually had recourse to criticism; but of late they are said to have resolved on more popular methods of address, and to have made a manful determination to preach, as well as write, in a manner that might be understood, to go out to the highways and hedges, and to try what can be done among the common people. As the author of this piece calls himself "an unlearned Layman," and addresses the "unlearned Christian," it may have been written in consequence of the above resolution.

Its professed object is very good. The passages contained in the Sacred Writings, on any subject, are the witnesses, whose testimony ought to be heard and understood. Before any solid conclusion can be drawn, however, two things are necessary: First, That no scripture testimony which relates to the subject be excluded; Secondly, That those which are admitted be not examined by torture, but allowed to speak freely. Unless we are greatly mistaken, our author has failed in both these particulars.

With respect to the first; Nothing is said of Old Testament passages, yet the person and character of the Messiah are largely declared in prophecy: and though our author professes to examine the passages contained in the gospels and other books of the New Testament, yet he contends that "the doctrine delivered by Christ himself is what we ought to consider as the standard of our faith." (p. 8.) But if so, neither the Acts, nor the Epistles, nor any parts of the Gospels but those which contain the words of Jesus, have any right to be introduced. It is trifling to examine testimonies, the authority of which is not admitted. By confining the evidence to the words of Jesus as narrated by the evangelists, our author may hope to carry his point: but it lies upon him to reconcile his principle, with the promise of the Holy Spirit who was to "teach the disciples all things," as well as "bring all things to their remembrance, whatsoever he had said unto them;"

and with the claim of an apostle to divine inspiration, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the *commandments of the Lord*."

If the evidence of scripture in general be favourable to Unitarianism, why is it not admitted? When did any man attempt to exclude, upon a trial, that evidence which he expected would be in his favour? Whence then can these attempts to exclude the apostolic testimony have originated, if not from a conviction that they are unfriendly?

'Should any person allege (says our author) that Paul said this, or Peter said that, I shield myself under the declaration of the venerable bishop Sherlock, and with him deny the authority of the apostles themselves to add any thing which our Saviour has not taught. My answer is from scripture: I am neither of Paul, nor of Apollos, nor of Cephas, but of Christ.' p. viii.

Poor *Gentleman*, in what a situation does his system place him! Exposed to the arrows of a Paul, or of a Peter, he shields himself under the authority of a bishop! and lest this should prove too thin, under the authority of "scripture"—no, not of scripture, but of a corrupt party among the Corinthians which the scripture condemns! If Paul were permitted to speak to a gentleman shielded by such authorities, he would ask, *Is Christ divided?* The apostles had no authority to add any thing beyond what they were taught; but their instructions were not confined to the words of Jesus as narrated by the evangelists. Those words, as our author himself reckons, were not extant till almost thirty years after our Saviour's ascension. If therefore they were the only standard of faith, the church of Christ during that period must have been without a standard.

In going over the gospels our author omits many passages which have been alledged for the divinity of Christ, contenting himself with roundly asserting that nothing is to be found in this, and the other, favourable to that doctrine.

As to the second particular, our limits will not permit us to follow him. Suffice it to say, that what he calls "examinations" of scripture passages, are chiefly mere quotations. Many of those which are adduced in favour of Unitarianism prove only what his opponents never deny, that Christ was a *man*, and sustained the character of a *servant*. His answers to those which he does adduce on the part of his opponents, remind us of his own proposal respecting one of them, "It will be proper to explain it *as well as we can!*" (p. 22.). If the reader wishes to see proof of the divinity of Christ from the gospels, and an answer to much abler reasonings upon them than are contained in this performance, he has only to read *Dr. Jamieson's Indication of Scripture Doctrine*. (Vol. I. B. II. Ch. iv. v.)

Our author wishes his readers to consider his performance as written "for the satisfaction of his own mind," that is, if we understand him, that he might establish himself in the truth. We do not perceive however the marks of such a design, but rather of a *compilation* of the arguments and comments of the party, drawn up anew, with the design of engaging the attention of plain Christians. An author who writes for the satisfaction of his own mind, will investigate the subject, and examine the arguments on both sides. His performance also, being the result of an anxious concern to discover truth, will possess an interest, and a consistency, which cannot be imparted to a mere compilation. The web spun from a thinking mind will be of a piece; but the patch-work of a compiler can seldom be made to fit, or to form a consistent whole. In reading the one we catch the feeling of the writer; but in going over the other we seem to be travelling through a pathless desert, toiling in uncertainty and yawning with disappointment.

An "unlearned Layman" who writes for the satisfaction of his own mind, will not derive his arguments from sources of which none but the learned can be proper judges: but our author, after professing this, *declines* entering into the controversy concerning the authenticity of the two first chapters of Matthew; talks of "errors having crept into the scriptures, through the ignorance or mistakes of transcribers;" of "interpolations," "mistranslations," &c. &c. &c. Far be it from us to call in question the author's veracity, by supposing him to be in reality a learned man; we only think he should have written more in character, and that he would have done so, if he had really written for the satisfaction of his own mind.

An author who writes for the satisfaction of his own mind, must read both sides of the question. But Mr. Smith (if a *gentleman* of that most frequent name be indeed the author,) cannot have done this, or surely he would not have written as he has of the three former gospels, nor have represented trinitarians as maintaining that John's Gospel was written to "divulge the divinity of Christ, which the other evangelists had left untouched."

We should not have bestowed half this attention upon such a performance, for its own sake: but we have considered it as a specimen of the popular addresses which we have been given to expect. If we might be allowed to add a few hints by way of counsel, we should recommend it to the Unitarians, in their addresses to the common people, to pay a little more respect to their judgement. They should not assert things which any person of common understanding can disprove; nor call upon their readers to "depend upon it," that this or that which they affirm is true. (p. 93.) Neither should they declaim against *mystery*, while in so many of their difficulties they are com-

pelled to lose themselves and the argument in a jungle of eastern figures. They have mysteries as well as we: the only difference is, ours lie in *things*, which are above comprehension, theirs in *words*, which ought to be within comprehension.

We congratulate the religious public on the zeal of the Unitarians. If they persevere, and go out to the highways and hedges, we shall see what their doctrine is capable of doing. If it be of God, God will bless it: and, instead of proselyting "sincere though unlearned Christians" to their party, a poor achievement, which nothing but their extreme modesty could have persuaded them to be contented with expecting, we shall hear of their turning sinners to God. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Art. X. *Great and Good Deeds of Danes, Norwegians, and Holsteinians.*

Collected by Ove Malling, Councillor of Conferences, &c. to his Majesty the King of Denmark. Translated into English by the Author of a Tour in Zealand, &c. 4to. pp. 330. price 1*l.* 1*s.* Baldwin, 1807.

THOSE adepts in the lineage and rank of books, those heralds of the library, who care much about the titles, and nothing about the character, might declaim stoutly against the appearance of this volume in the splendour and parade of a quarto. And indeed, if the aristocratical class of books had not been degraded long enough and low enough, by the silly, useless, and licentious compositions that have crowded into it, we should ourselves be ready to inquire how this volume of scraps, this retailer of anecdotes, was intitled to such a dignity. But instead of resolving this difficulty, into the secret ends and absolute prerogative of the bookseller in his privy counting house, we must acknowledge that its actual worth, as an entertaining and useful collection, is some compensation for the defect of those original and first-rate qualities, which better times might have demanded as pre-requisite to quartal honours. It is a selection of anecdotes honourable to the Danish character, from the numerous historical works in that language, with some assistance from MSS.; these are arranged under the titles, Piety, Humanity, Magnanimity, Patriotism, Loyalty, Intrepidity, Firmness, Valor, Presence of Mind and Stratagem, Moderation, Generosity, Justice, Integrity, Public Zeal, Learning, Beneficence. If we should go on to complain that former times were somewhat more fertile of these qualities than the present, our striplings might retort upon us their hemistich of Horace, and even insinuate that the old gentlemen themselves grew worse instead of better, as their years accumulated. To remove all pretence for a charge that we shudder at, let it be agreed that every age has been suffi-

ently barren of these gems of human character, to render a collection of specimens at all times a desirable study. A collection which consists entirely of *one country's* productions, is perhaps the more valuable; and this value will be still augmented, if the productions of that country have hitherto been almost unknown. It is to the shame of a nation so luxurious as ours in its literary taste, and so laborious and prodigal in the invention of new dainties, that the Scandinavian records have so long been wholly uncultivated, and are still indeed restricted almost to an exclusive monopoly. The scholar who now for the first time contemplates the exploits of Skram, Tordenskiold, and Sehested, and of the noble families of Rantzau, or Juul, will blush with shame, while he burns with enthusiasm. We sincerely wish this volume, and Mr. Turner's valuable history, may stimulate our young contemporaries to a diligent study of these venerable documents.

The best qualities of mankind, rarely as they are found, are seldom to be found genuine. It would occupy by far too much time, to display our connoisseurship on the numerous articles which are here exhibited; we must only caution the reader, of the possibility of discerning adulterate or spurious beauties in this cabinet, and leave him to the study of systematic treatises on the subject, to the exercise of his own analytical powers, and above all to the use of the infallible Touchstone. We proceed to extract a few of the anecdotes.

'Ansvær, [a monk of the 11th century] distinguished himself among his brethren, by his superior acquirements, and the sincerity of his devotions. He preached to the inhabitants zealously, but rationally: he exhibited the importance of the revealed religion; and, at times, succeeded in his benevolent efforts. The votaries of Christianity, however, were not long permitted to remain in tranquillity; frenzy roused up the Slavians, who conceived the horrid idea of exterminating the Christians. They assailed the cloister, apprehended Ansvær together with all his brethren, and dragged them out to be stoned to death. Ansvær perceiving no hope of mercy from his furious persecutors, mildly intreated, that he might be the last sufferer; with which request they complied, not knowing to what purpose it tended. Ansvær employed these few moments in encouraging his faithful partisans to resign themselves to the will of God; and, they being stoned to death, he knelt down, and extending his arms towards heaven, died firm in his hope, and steadfast in his faith.' p. 10.

It is a grievous fault of the author, that he has almost invariably omitted the *dates* of his memoirs; we must even blame the translator for suffering his work to be printed with so serious and disreputable a defect.

'FREDERICK THE THIRD, of glorious memory, issued a proclamation, during the siege of Copenhagen, [by Charles X. of Sweden, 1659,] directing all persons to assemble in the churches on a certain day, and by prayer and fasting, to implore the aid and blessing of the Almighty God in vanquishing a haughty and powerful enemy. The people obeyed, and

their hearts were filled with fervent devotion ; after this they took up arms. But their humiliation before God did not terminate with this day of universal prayer. During the siege, prayers were said twice a day on the ramparts, as well as in the churches. Those who mounted guard, or were otherwise employed on duty there, prayed on their post ; while women, children, and such of the men as were either unable to carry arms, or had been relieved, prayed in the churches. His Majesty himself presented them a bright example, by sometimes joining in prayers with those on the ramparts, and sometimes with those in the churches.' (pp. 11, 12.)

The heroism of this prince and of his people, during the long and repeated attacks of the Swedes, is described at length, under the head of Patriotism ; the concluding remark is, " Such was the Royal Preserver of Copenhagen, which has never yet crouched to a Conqueror. Who can therefore feel surprised that the nation should have surrendered all its liberties to him ? "

It is impossible to peruse these pages, without admiring the audacious and successful intrepidity of the Danish character, especially during the early and middle ages of their history.

Several anecdotes similar to the following one are related, but none perhaps superior.

' The great Admiral, NIELS JUUL, happened to be on shore when a fire broke out in his ship. The officer in command fired guns of distress, which the intrepid Admiral no sooner heard, than he hastened on board. The fury of the flames was so rapid when he came alongside the ship, that the officers and the crew were in the act of leaving her, and called out to JUUL to make off with all possible speed, as the flames had almost reached the magazine. " If that be the case," replied JUUL, " I am glad I came so opportunely ; " and instantly stepping on board, he employed his wonted activity and boldness, till, at length, by his efforts, the ship was saved.' (p. 101.)

The two following anecdotes will recal to memory the banks of the classic Eurotas.

' SIVARD DIGRE, Earl of Northumberland, a nobleman of Danish extraction, sent his son to war against the Scots. The youth proved himself a hero, on all occasions ; but at length, being surrounded by the enemy, he was killed. When the melancholy intelligence reached his father, the gallant Earl anxiously enquired : " Where did my son receive the fatal wound ? on his breast or on his back ? " To which the messenger replied, " On his breast, my lord ! " " How happy do I now feel," the noble veteran exclaimed, " my son fought, and fell as became his honor and my own." (pp. 30, 31.)

' Margarete Ulfeld is said to have been of so daring a spirit, that when Niels Juul once went in pursuit of the enemy, she exclaimed : " Remember, Niels, I would rather see you a dead hero, than a living coward." p. 314.

This spirited woman, it should be observed, was also remarkable for her charity and beneficence.

The remarks of a gallant chief, and a noble private, deserve to be recorded.

‘The day thus gloriously won, ABSALON left the spoil to his valiant companions, saying as Skiold once did: “The prize money belongs to the soldiery, the glory rewards their chiefs.” He merely retained for himself the tent of Bugislaus, which he sent as a trophy to his king then in Jutland.’ (p. 146.)

‘When the Norwegian troops marched to Holstein to oppose the Russians, (whose intended plans were given up on account of the death of the Emperor Peter the third,) they encamped in expectation of meeting the enemy. The German soldiers deserted in such multitudes, that the commanding officer found it unsafe to entrust the out-posts to any but natives; and an order was issued, that no soldier should stray more than a certain distance from the camp. One evening a German, wishing to follow his countrymen, had already exceeded the limited bounds, when he was hailed by a Norwegian sentry, “Who goes there?” The German making no reply, the sentry levelled his piece, and shot him; the report causing an alarm in the camp, the circumstances soon reached the ears of the Prince of Bernburg, who immediately went to the sentinel, commended his vigilance, and offered him a handful of ducats; but the brave Norwegian stedfastly refused the reward, assuring the prince he did not shoot men for money. The Prince, however, persisting to urge him, he at length took one ducat, which he said he would keep to shew his countrymen he had received a present from a Prince.’ (p. 38.)

We must not overlook the patriotic heroine Colbioernsen.

‘When Charles the Twelfth invaded Norway, in the year 1716, the main body of his army advanced towards Christiana, whence a detachment was sent to destroy the silver-works at Kongsberg. On this expedition a party of 800 horsemen, commanded by Colonel Loeven, passed through a narrow defile in the Harestue wood, and quartered for the night at Norderhoug, in the neighbourhood of which a small detachment of Norwegian dragoons had been stationed to watch the motions of the enemy. The Swedish commander, who put up at the parsonage, soon after his arrival received information that the Norwegians were only at the distance of three miles, and altogether ignorant of his arrival. Mrs. ANNA COLBIOERSEN, the wife of the clergyman who was confined at the time to his bed, happened to overhear a consultation among her guests, in which it was resolved to attack the Norwegians by break of day, and then to march against Kongsberg. She immediately determined to apprize her countrymen of their danger. In the mean time the greatest attention was paid to her guests; and, while she appeared wholly occupied in providing for their entertainment, [she] improved her information. She displayed equal apparent benevolence towards the comforts of the private soldiers; and, on pretext of wanting other necessities to complete their entertainment, she dispatched a servant, as it were, to procure them.

‘The Swedish Colonel, in the mean time, enquired of Mrs. COLBIOERSEN the road to Steen, where he intended to station his outposts, and was completely deceived by her replies. He ordered his horses to be kept in readiness at the door; but she contrived to make the groom drunk, upon which she put the horses in the stable and locked the door. Her next object was, under the plea of compassion, to obtain permission

of the Colonel to light a fire in the yard to comfort his men. This fire she insensibly increased to such a degree that it served as a beacon to guide the Norwegians to the spot. For she had informed her countrymen that a fire would be the signal for them to advance. Every thing succeeded to her utmost wishes; and her address and intrepidity were rewarded by the arrival of the Norwegians at her house without discovery. They took the Swedish Colonel prisoner, and either cut to pieces, or put to flight, the whole of his party: upon which they set down to the entertainment which Mrs. COLBIOERSEN had provided for their enemies.

‘The next morning she went out, with another female, to view the field of battle. The Swedes who had fled during night, in the mean time, rallied, and being still superior in numbers to the Norwegians, they resolved to attack them; but being ignorant of the force of the enemy, they sent out a reconnoitering party; who falling in with Mrs. COLBIOERSEN, the corporal rode up to her, and pointing his carabine to her breast, demanded instant information as to the position and numbers of the Norwegians. Her companion fainted away; but Mrs. COLBIOERSEN boldly asked, “Is it the order of your King to shoot old women?” The corporal abashed, removed his carabine, but persisted in his first question. “As to their numbers,” she replied, “that you may easily find out, as they are at this moment mustering behind the church, in order to pursue you. More I cannot tell you, not having counted them; but this I know, they are as numerous as the bees in a hive.” Relying upon this intelligence, the party returned to their countrymen, who fled in all directions: and such was their confusion and disorder, that many were taken by the natives, and many lost in the forests.’ (103—105)

A long and interesting account, quite different in character, is given of Mr. *Egede's* perseverance in the Greenland mission; it is extracted from Crantz.

The obstinate and sanguinary struggles between the Swedish and Danish nations, have contributed to swell this volume with a larger number of distressing scenes, than can be grateful to the benevolent reader. Instead of quoting exploits of individual valor, we transcribe the account of an engagement in the seven-years war, 1561—1568.

‘Rantzau at the head of 4000 men took the field, expelled the Swedes from Elsborg, and proceeded to the siege of Varbiorg. The Swedes, however, did not remain inactive; they advanced against him 25,000 strong, proposing to hem him in between their army and the Varbiorgians. But Rantzau, aware of this design, raised the siege, and meeting the enemy at Svarteraae, prepared for battle. The Swedes were more than six times his number, yet he was unappalled by their superiority; and making the best arrangements possible, rode along his ranks encouraging his troops to be firm in their purpose. He then kneeled with his whole army, who having fervently implored the Almighty to grant them success and victory, arose, unanimously determined to die or conquer.

‘The Swedes, who observed these preparations, scoffingly exclaimed; “Behold this handful of pious Danes: See how they tremble! It will not cost us much trouble to subdue them: We need not even use our guns: Our horses will trample them to death.” The battle commenced.

‘The Danes engaged their elated enemy with as much vigor as if the su-

periority had been on their side. Rantzau led on the cavalry: Brokkenhus commanded the infantry. At first the advantage was wavering and indecisive: At length the Swedes made a desperate grasp at victory, but without success; they were repulsed in their main attack, routed, and pursued: They lost all their artillery and baggage, and fled in the greatest confusion; nor did they halt till they were sixteen miles removed from the field of battle.' (pp. 150, 151.)

Many brilliant naval achievements of Juul and Tordenskiold are introduced, and a long account of the 12,000 Danish mercenaries, who fought at Blenheim, Ramillies, Oudenarde, and Malplaquet, under the Duke of Marlborough, who "merited all the commendation he could bestow," and who were honoured by Queen Anne with the title of *Invincibles*.

Among the most commendable Stratagems, are the following:

'When TORDENSKIOLD besieged and took the town of Marstrand, he wrote to the commandant of the fort, informing him, That he was resolved to take the fort—that he had plenty of troops—and that he expected a speedy reinforcement of a whole army. He therefore wished to impress on the commandant, how difficult it would be to maintain the fort for any length of time; adding, that it would be as well to surrender at first as at last, and thereby preserve the town from being laid in ashes. Tordenskiold further added, that if the commandant chose to send an officer to view his troops and preparations, he would find all he advanced to be true. Tordenskiold wrote the latter paragraph with a view of imposing on the commandant's credulity: but the Swede took him at his word, and dispatched a Sea-Captain to review the troops of Tordenskiold. As soon as the Captain produced his credentials, Tordenskiold told him, without hesitation, his wish should be complied with: and ordered in his hearing, that the troops should be mustered in the streets. During the troops being drawn up, Tordenskiold invited the captain to breakfast; and after the repast, they walked out to view the soldiers. But Tordenskiold had drawn his men up in so artful manner, that, as soon as they passed a certain body of them, the party slyly stole into another street, and were again drawn up. The Swedish captain, surrounded by Danish officers, who kept him in constant conversation, did not perceive the stratagem, and returned to the commandant, whom he assured, That the whole town of Marstrand was lined with Danish troops; upon which the fort surrendered.' (p. 191.)

'JACOB VAERN, a merchant of Frederikshald, who served as an officer in the volunteers of Captain Colbioernsen during the last siege of that town, received orders to march with a party of volunteers to oppose the passage of a small body of the enemy at a certain defile. He immediately repaired to the spot, and exhorted his followers to defend it to the last. The enemy approaching, the Norwegian volunteers fired with considerable effect; but when the Swedes returned their fire, they were frightened, and scampered into the woods; for they were all labourers, unused to discipline, and unpractised in firmness. Mr. Vaern, who kept his ground, although deserted, and on the point of being surrounded, had the presence of mind to face about, and in a loud voice to exclaim: "Second and third ranks make ready!" The Swedes on hearing this, dreading the repetition of discharges similar to those they had been greeted with on their arrival,

called out: "face about, face about! the wood is full of troops." Thus Mr. Vaern gained time to collect his men together; to cheer and restore them in order that they might again receive the enemy; but the attack was not renewed' (p. 194, 195.)

Under the chapter of Learning, there are brief accounts of several well known scholars, and a particular one of Tyco Brahe.

Perhaps the scantiness of anecdotes illustrating the more amiable qualities, results rather from their quiet unobtrusive nature, than from a defect in the Danish character. We conclude however with one specimen of honourable integrity.

'Mr. JOCHUM, the Rector of Boeslunde, in Zealand, had been so much favored by the Swedes during the war, that he frequently received presents from them, of plunder; or made purchases at a very cheap rate, particularly of books, the Swedes having no ready market for them. The clergyman carefully preserved every thing which had been thus presented or sold to him; and at the expiration of the war, he published a catalogue, requesting the owners of the several articles to call on him, and he would restore their property.' (p. 238.)

The author prefixes to his chapters, some general sentiments on the virtues which he ascribes to the particular actions; some of these deserve praise, but they are not very precisely expressed, nor always consistent with each other. They may safely be left out, if an octavo edition is printed; many blunders in grammar and punctuation may then be corrected, and the italic words, such as *gallant*, *formidable*, &c. which seem as if they were striving to be ironical, may also be expelled.

A very fine engraving by Heath, of Frederik, Prince Royal of Denmark, is annexed as a frontispiece.

Art. XI. *An Account of a Newly-Discovered Membrane in the human Eye.* To which are added some Objections to the common Operation for Fistula Lacrymalis; and the suggestion of a new Mode of treating that Disease. By S. Sawrey, Surgeon. 4to. pp. 18, with a plate. Price 5s. Boosey. 1807.

IT is with much pleasure we congratulate the author of this publication on his zeal, discernment, and success. A highly transparent, dense, compact membrane, lining the internal concave part of the lucid cornea, is a discovery of considerable importance: and when we recollect how much attention the eye has always engaged from anatomists, we cannot but wonder that it should hitherto have eluded their observation.

It is true that this discovery, as the author modestly admits, was accidentally made; but since the Sclerotic coat must have been repeatedly separated from the Choroides, in dissecting forwards, flakes of this membrane must have been seen by other anatomists; Mr. Sawrey, therefore, may be fairly said to have made this discovery, by the employment of greater perse-

verance, and by a closer exercise of his judgement and discrimination.

In dissecting this membrane ourselves, to verify the discovery, we were struck with its remarkable *talky* appearance, so very like to that which is observable in the capsule of the lens, a circumstance which Mr. Sawrey has not mentioned; though we doubt not he has noticed it.

The remarks on the nature and use of the *membranium Sawreianum*, as we shall take the freedom of calling it, are very just; we cannot transcribe them without expressing our delight, that, even in this small but exquisite contrivance, an ALL-WISE DESIGNER is again made manifest.

‘Though I have been acquainted with this membrane so long, I would not speak very positively as to its use. Is it a secreting or a defensive membrane? I may be allowed to remark, that, with respect to all the cavities of the human body, the parietes, or surrounding parts, are lined with membranes somewhat similar. Thus in the thorax, the ribs, and intercostal muscles, are lined with the pleura; and, in the cavity of the abdomen, we have the peritonæum. Hence, when water is collected in either of those cavities, it is not in immediate contact with the parietes.

‘In like manner, the aqueous humor does not lie in contact with the cornea lucida, but there is interposed between them the membrane I have described. May not this be one of its principal uses? namely, to defend the cornea from the aqueous humor, which would, probably, penetrate its porous texture, and render it thick and opaque, as I have observed the transparent cornea to become, when macerated in water?

‘I need not add, that the opacity of the cornea would be the cause of absolute blindness. Therefore this membrane, by its close and dense texture, not only preserves its own transparency, but protects that of the cornea, and thereby keeps vision perfect.’ (p. 5.)

Mr. S. farther remarks, that

‘It is also of use to be acquainted with this membrane, in the operation for extracting cataract; as it may, in some instances, resist the point of the knife, and be separated from the cornea; in which case, the anterior chamber would not be punctured, nor, of course, the aqueous humor discharged; a circumstance which would prove embarrassing to the operator. (pp. 6.)

Some objections to the common operation for *Fistula lacrymalis* are added, which highly deserve attention. These are followed by the proposal of what is termed a new mode of treating this disease, by the introduction of a probe into the nasal duct. This mode has, however, been long known; although the difficulty of succeeding has prevented frequent recourse to it,

Art. XII. *Mistakes in Religion exposed; An Essay on the Prophecy of Zacharias.* By the late Rev. H. Venn, M. A. Author of the complete Duty of Man. 12mo. pp. 290. Price 4s. bds. Ogle. 1807.

WHILE the love of novelty among general readers is so great, and the disposition of authors and booksellers to

gratify the passion so complaisant, it is pleasing to observe, that some of our old favourite writers are not totally forgotten. 'The Complete Duty of Man,' and the treatise now under notice, are so judicious and masterly, that it might seem, to those who have perused them, impertinent in us to become their encomiasts. And yet this latter work, we are persuaded, has not obtained the extent of circulation which its merits demand. Some of our readers, therefore, it may still be necessary to apprise of its nature and superior worth. The leading plan of this venerable author is to expound the prophecy of Zacharias, so as to establish upon it that system of Christian doctrines, which he deems sanctioned by the authority of Scripture: he then deduces those directions and consolations, which it is adapted to afford: and exposes a number of dangerous mistakes which arise from a misconception or denial of the distinguishing peculiarities of the Gospel.

We believe there are many well-meaning and serious ministers, to whom the following remarks may be advantageous.

'This doctrine of the deliverance of the church by the horn of salvation, from her enemy, the world, proves the mistake of fancying our usefulness depends upon the esteem and favour of those around us. Above all things avoid the name of an enthusiast, say many grave persons; and beware of giving offence, for this will ruin your character, and take away all your influence. To keep clear of real enthusiasm is highly necessary, because it leads to the greatest mischiefs, by pleading private impulses and revelations, to warrant practices, principles, or actions, contrary to scripture. It is itself a species of infidelity, and often ends in avowed rejection of the Bible. But the world having always an aversion to the power of godliness, will brand the faithful servants of CHRIST, with this odious imputation. Necessary zeal for his truth, in opposition to damnable heresies, sober singularity and self-denial, "without which, no man shall see the Lord," is being righteous overmuch, and gives great offence. The glorious privileges also of the church, I mean the consolations of CHRIST, the comforts of love and the fellowship of the Holy Ghost, are, in the judgment of the world, rank enthusiasm. Though these privileges are specified in the grand charter of the church, have been constantly implored in her public worship through all ages, and attested by the most venerable witnesses; yet no reputation for learning or wisdom, or steadiness of conduct, can secure men from the charge of *Enthusiasm*, whenever they boldly assert these great points.

'Must necessary zeal then for the truth of God, sober singularity, with the great privileges of the Christian church, be disowned or neglected for fear of losing our character, or doing less good? If so, usefulness depends no longer on real excellency, or the energy of grace, but on the good opinion which the world and Satan are pleased to entertain of us.' pp. 83—85.

The chapters on the love of the world; on courting its favour; on easy and polite religion; and on exalting morality to the disparagement of faith and holiness, display much know-

ledge of the human heart, and acquaintance with mankind. The concluding chapter, on the connexion between Christian doctrine and good works, deserves the frequent attention of all Christian instructors. We must be allowed to quote, as another specimen, the sensible answer to a serious and prevalent error.

‘Let such very superficial thinkers, learn to examine, by the touchstone of truth, from whence actions proceed, and their natural tendency.—Then, they will no longer most irrationally conclude, *any* action can be truly good, where the *principle* is essentially defective; or any quality in an object, *lovely*, which, upon the whole, proves exceedingly injurious to God and man.—How comes the Saviour to join the doctrine of the Sadducees with that of the Pharisees? To teach us, that self sufficient moralists, and devout cheats, are criminals alike:—that prayerless honest men, and hymn-singing villains, are much more nearly related, than either will choose to believe.—For which cause, the same perdition is reserved for hypocrites and unbelievers.

‘Whenever, therefore, you observe a man despising the house and day of God; speaking in terms dishonourable to true devotion and holiness of life, priding himself at the same time in his own favourite sentiment, that an honest man, is the noblest work of God,—pity and pray for him. Be not dazzled by the amiableness of his natural temper, strict adherence to justice, tender humanity, and uncommon benevolence.—Esteem not a profane moralist, on account of these striking qualities, either worthy or innocent, a *good member of society*, much less a Christian. Because these qualities (harming indeed as they are) only enable him to do the more mischief, like vast abilities, and boundless generosity in some mover of sedition. *In him* such virtues are a grievous misfortune to the public: for they put it in his power to spread the baneful infection of profaneness. They make him appear to undiscerning eyes, a noble friend to his fellow-creatures, whilst his principles and maxims undermine the welfare of society, and continually militate against the present, against the eternal interest of every individual, against God, and his CHRIST. pp. 201, 202.

The work is written in a clear, manly, and energetic style: and it abounds with impressive appeals to the heart.

Art. XIII. *Parochial Divinity*; or, Sermons on various Subjects. By Charles Abbot, D. D. F. L. S. Chaplain to his Grace the Duke of Bedford, Vicar of Oakley and Goldington, Beds, and late Fellow of New College, Oxford. 8vo. pp. 405. Price 9s. Longman and Co. 1807.

It was injudicious in Dr. Abbot, to give his volume of sermons the distinguishing title of “*Parochial Divinity*,” because it has no distinguishing character to substantiate that title. The reader, who will understand by that phrase, discourses to a country congregation, will expect a collection of plain familiar addresses, unfolding the essential doctrines of the gospel in simple, explicit language, enforcing its exhortations

with unstudied and affectionate fluency, recurring to no motives or sentiments, to no words or phrases, which might exceed the usual reach of the rural intellect. It would be easy to shew that these are by no means the peculiar merits of Dr. Abbot's sermons; without feeling any inclination for this task, we shall copy a few sentences that appear to us neither chaste in point of style, nor suitable in point of local application. They are introduced apparently in elucidation of the truth, that adversity is often necessary and serviceable in the great work of restoring a sinner to God.

'When the Cerberus of scandal has no better food than it's own imperfections; when the drunkard, swollen with dropsy, is raging with a thirst he fears to indulge, and the seducer of innocence finds the scythe of hoary Time lifted up to cut him down if he makes any further advances in the paths of illicit pleasure: when Robbery can no longer fatten on the spoil of it's dupe, and murder sees the sword of justice supported by a single thread over his devoted life; when each of these offenders, in their separate spheres, finds an insurmountable obstacle arising, a great gulph fixed between him and his further progress in vice, do we think men placed on the very verge of eternity, are so bold, so foolhardy, and so little concerned about the result, as to raise their impious hands in the face of heaven, and to die with impenitence and blasphemy in their hearts? Will they not rather incline, as it is their duty, to the doctrines of a martyred Redeemer, and say, "If I have done iniquity, I will do no more!" pp. 81. 82.

It cannot be supposed that this extract is precisely a specimen of the general manner, neither will it be supposed, on the other hand, that a sermon into which it could find admission was peculiarly suited to the village pulpit. We are sincerely sorry to discover from repeated hints in the course of the sermons, that any obstacles exist to the worthy Vicar's usefulness and tranquillity; and this regret has not been extinguished even by the sensations which inevitably arise from the perpetual iteration of phrases like these, "that he has been expressly sent by the Almighty for the work of the ministry,"—"your appointed pastor in the Lord, (and it is with *no small pride* and satisfaction that I have to boast the full seal of an apostolical appointment,") &c. *passim*. If we may judge from this volume, Dr. Abbot's affection for the genuine doctrines of his church is not less cordial, than his reverence for her institutions his efforts to convince the profligate; and direct the awakened, are not less zealous, than his practical exhortations to the professing saint; rarely do such pastors materially suffer from the intrusion of irregular teachers, or the dissemination of unscriptural tenets. We are therefore compelled to surmise that Dr. A. has adopted a style too elevated for popular comprehension; too elevated, it may easily be,—for no one can imagine, without having closely

closely observed, how great is the difficulty, to an educated man, of expressing the plainest thought in terms sufficiently plain for a rude and untutored hearer. The best of books, with the larger number of Christians, is the only book ; and he who studiously avoids its phraseology, must not expect to inform, to convince, to endear, or to stimulate them, when the principles of religion are the theme. Such a sentence as this will not augur favourably of his success.

‘But it unhappily often occurs, that with the feelings of renewed life, the sentiments adopted under the pining stroke of sickness vanish, and the sinner returns to all his former corruptions, like (as the prophet inelegantly expresses it,) “the dog to his vomit, or the sow to her wallowing in the mire.”’ p. 196.

Now whether it be inelegant, or not, to represent a disgusting thing to such an audience, in terms that excite disgust, how much worthier is it of a preacher’s endeavour to enforce attention, and produce abhorrence of sin, than to attract vulgar applause for the unimpressive elegance of his diction !

Dr. Abbot intimates that the “schismatics,” “heretics,” and “intruders,” whom he refers to, diffuse Antinomian principles ; in his defence of the established faith and discipline, we should have recommended now and then an argument, instead of an assertion or a reproach ; and particularly we should have advised an appeal “to the law and to the testimony” instead of “to the catechism, the articles, and the formulary of the church.” (p. 58.) It is lamentable to see a cause given away, by resting it solely upon evidence which the adversary finds it so obvious to dispute.

Considering the book simply as a volume of sermons, it deserves attention and respect from the serious public. The preacher does not rank himself decidedly with any party in theology ; but the sole and effectual sufficiency of the Redeemer’s work, and the absolute necessity of a virtuous life, are principles which he steadfastly defends. His piety is generally conspicuous ; the tenor of his sentiments is evangelical, though not exempt from inaccurate and inconsistent expressions ; the language is often spirited, elegant and dignified, but it sometimes affects pomp, and sometimes betrays inadvertency. We had never before heard, for instance, of the notion which he condemns, “that human merit will give faith,” (p. 244.) nor of the opinion which we understand him to express, (p. 127.) that “the salvation of the righteous is the effect, not of a decree, but of the prescience of the Almighty ;” neither had we been told of “the unworthy massacre of our credit, forged by the lip of some slanderous assassin.” (p. 40.) On the subject of man’s corruption, and

the necessity of a divine regeneration, he is usually explicit; we cannot account for the strange shyness of this sentence.

‘Many of us too, like her, may have offended God! may, do I say? it is no assumed position to affirm, that we have, the greater part of us, gone astray from the doctrines of Jesus, and the covenant of our God!’

Instead of swelling our catalogue of exceptions, we shall quote a fair example of Dr. Abbot’s manner, from Sermon XII, alluding to the “rich man who had much goods laid up for many years.”

‘Nor is this, I am afraid, an uncommon case: the thoughts of an eternity, wherein the soul shall be found unreconciled to God, a dreadful scene of never-ending wrath and unabating punishment, a scene, in which the sufferings and the merits of Jesus will, unhappily for the wilfully impenitent, prove unavailing, are buried, during the present scene, in the bustle of reiterated pleasures, unsated appetite, and what is often mere brutal indulgence. In the midst of this unchristian scene, the welfare of the soul is neglected, the merits of the Saviour disregarded, the patience and clemency of Jehovah himself requited with stubbornness and insult. The mind is flattered to its own ruin, the heart grows callous to all impressions of duty, and the elements of the present world are rashly preferred to the fruits of holiness, the promises of a dying Intercessor, the smiles of our heavenly Father, or the joys of heaven. The fleeting hours of the present transitory state are verging, in the mean time, to their allotted point, where, with respect to ourselves, every thing shall be seen to stand still: and the state in which we shall be found at that hour, will be our condition throughout all eternity. For there is no possibility of repentance, when, once the soul shall have forsaken her tabernacle of clay, from that moment man will have for ever lost every opportunity of trimming his lamp for eternity, for as the wisest of men expressed himself, “there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.” pp. 175. 176.

Many passages of similar merit might be selected, if we had room to insert them.

The sermons are twenty-seven in number; a few of them are on particular occasions and subjects, such as Confirmation, the Sacrament, Good Friday, Trinity Sunday, Schism, Patriotism.

Art. XIV. *Talents Improved; or the Philanthropist.* By the Author of *Interesting Conversations*. 12mo. pp. 276. price 5s. Williams, and Co. 1807.

THE author of this work, already known to the world by two amusing publications of excellent tendency, has resumed, with considerable success, the task of recommending serious reflections to the young and volatile, by the charms of fictitious narrative. She is well aware of its difficulties; “under every form,” she observes,

‘The work is too often thrown aside, and pronounced insipid; yet

surely the most thoughtless would blush to avow the sentiment that they read only for amusement. The following pages are confessedly grave, for who can trifle with serious subjects? But if gravity has not degenerated into dullness, it is hoped it will not be deemed reprehensible. The narrative is only to be considered as the vehicle of instruction, much interest therefore must not be expected; far less, surprising adventures and romantic occurrences, calculated to please the fancy and captivate the attention. Yet the author has taken some pains to dress truth in a pleasing garb, and she thinks it not unreasonable to request most earnestly, that, as a return for her labour, her young friends will peruse her work to the end; nay, that they will do more—consider her sentiments and weigh her arguments upon every subject. Those which are agreeable to scripture and sound reasoning may they retain; and if any are contrary to those standards, may they have the penetration to discern, and the prudence to reject them.—Pref. pp. 3, 4.

The plan of the work is novel; and the characters are portrayed with considerable skill. The hero of the story is Sir Charles Bright, whose history commences at the early age of ten years; the method of his education, and the character and qualifications of his tutor, are depicted, with a view to expose the defective education so awfully prevalent in a country which yet has not renounced the Religion of Christ. Sir Charles is described, in the whole progress of his preparatory studies for the university, as receiving impressions hostile to the principles and spirit of the Gospel; he had a sceptic for his tutor, he saw no books which did not misrepresent Christianity, and no Christians who did not disgrace it. Thus imbued with prejudice, Sir Charles at a suitable age enters upon a college life, of which the studies, manners, and society, are represented as similar in their influence to his former pursuits; he leaves the university, therefore, a decided enemy to religion, an amiable, moral deist. The death of his tutor, whose life, it appeared, had but too well corresponded with his creed, and the affecting circumstances of the closing scene, deeply impressed his mind with a sense of the importance of some religion; and his attentive examination of the gospel, added to repeated conversations with *Roger Trusty*, an old favourite servant, of exemplary worth and piety, at length issued in his entire conversion from Deism to vital Christianity. His career then commences as a Christian Philanthropist, and his principles reveal themselves in his conduct.

The subordinate characters of the drama are not without considerable interest. *Roger Trusty* is an admirable character, conceived and supported with spirit. The *Warian* family is also sketched in a natural and pleasing manner. Mr. *Warian*, a sour antinomian bigot, Mrs. *Warian*, who belongs to that class which by the courtesy of the times is denominated “Religious Fashionables,” their thoughtless daughter, pert, vain,

and ignorant, the pupil of her mother, and the victim of her pride, are all characters which appear on the stage of life, and too frequently intrude themselves into the church which should disown them, and into the world which must despise them.

The title is rather quaint, and hardly enough descriptive of the contents; we also object to the names of the personages; "Bright, Trusty, Parson Plain," &c. remind us of the age of Bunyan, and rather suit an allegory than a tale. On the whole, however, we cheerfully recommend the work, as benevolent in its design, interesting in its manner, and useful in its tendency.

Art. XV. *Sympathy, and other Poems*; including Landscapes in Verse, and Cottage Pictures, revised, corrected, and enlarged. By Mr. Pratt. With Engravings by Cardon, after Drawings by Louthembourg and Barker, royal 12mo. pp. 359. Price 10s. 6d. boards. Phillips, 1807.

MR. Pratt is so notorious an author, both in prose and verse, that we cannot be required to devote much attention to a republication of his Poems, which now lies before us in the shape of a handsome and ornamented volume, and which, therefore, we shall rather describe than criticise. The first Poem is "Sympathy," in two books, a pleasing, and often ingenious, declamation in verse; the author's sympathy with the proud feelings of human nature, is manifested in the zeal with which he pleads for its innate excellence and moral dignity, in opposition to the deductions of correct Philosophy, and the dictates of Revelation.

The "Landscapes in Verse" have some good description, some warm colouring of connubial affection, and a pathetic tale of Agenor and Cleone.

The next article is "Tears of Genius," in which the author skilfully imitates the manner of Goldsmith, Gray, Young, Sterne, Lyttleton, and Hawkesworth; we are not at all surprised that among these imitations, that of Gray should be the least successful.

In the "Shadows of Shakspeare," a clever and interesting Poem, occasioned by the death of Mr. Garrick, Mr. Pratt labours to prove himself an idolater of the illustrious Deer-stealer, and of the not less illustrious Mimic. It is right, however, that he should have *some* god to worship: and when the Divinity of Christians is excluded, he may well enough choose the most astonishing examples of sublime genius and imitative dexterity. To this is added, the "Epitaph on Garrick," which we have before taken occasion to mention (p. 77 of this volume), as defiling the consecrated precincts of Westminster Abbey with impious extravagance.

The title of the next, largest, and most interesting Poem, is at length arranged, we hope, to the author's final satisfaction: first it was "Bread, or the Poor," a tempting title when provision was so costly; then it was "The Poor, or Bread;" now it is "Cottage Pictures." Mr. P.'s description of rural happiness in past times, though a little over-coloured and deceptive, must affect every feeling heart in contrast with the misery of a recent period: and his objections to large farms and monopolists, though founded partly on mistakes of fact and errors in policy, deserve the most serious attention. We are convinced that the power of "keeping back" part of the corn, and its consequent high price, in the time of scarcity, to which he alludes, were the means of averting the horrors of a general famine; and that the true aim of agricultural improvement, to obtain the most possible *produce* from the least possible labour, is best promoted by the application of large capital to the cultivation of land. But, abstracted from the *economical* view of this system, Mr. Pratt's very striking illustrations of its *moral* and *political* tendencies are calculated not only to excite the passions, but to inform the mind, and decide the judgement.

In the "Miscellaneous Selections" we discover very little that is new, and less that is excellent; as the reader will expect an extract of some sort, we shall copy from a short and dull poem on a most exquisite subject. The title will shew how an inveterate Gleaner may stumble upon a *bull*, while he is thinking of a *Duchess*.

*Lines on seeing the casts of MESSRS. Pitt. [and] Fox, and the *Duchess of Devonshire*. Taken from their Faces, [in Plaister of Paris,] within a few hours after Death. By Mr. Nollekins.

"YE faithful images of death,
Form'd, when the newly-parted breath
Had struggling left its house of clay,
Alas! what changes ye display;
Changes so vast, I scarcely find
One trace of visage or of mind.

Behold! within a few short hours,
A monarch each of mental pow'rs;
Behold two wonders of the world,
From wit and wisdom's empire hurl'd!
A third—the sovereign of the gay,
Dethron'd from fashion's beauty's, sway:
Three naked masks they now appear,
The mockery of what they were.

From lips like those of deadly pale,
Where still the marks of pain prevail;
And in each lineament is seen,
Where the last agonies have been;
Ah! could I think, had I not heard,
With mute attention every word;

Ah ! could I think my raptur'd ear,
 As to the *music of the sphere*,
 Had fix'd me list'ning on the spot,
 My sleep, my health, myself forgot ;
 Where Britain, Europe, seem'd to wait
 The issue of their deep debate.
 By turns I felt Pitt's awful sense,
 And glow'd with Fox's eloquence :
 Unwarp'd by faction, the free mind,
 To each the patriot palm assign'd." pp. 355—357.

Our poet *might* have said, that the countenance of Mr. Pitt was far less changed than that of his noble rival ; this, however, would have marred the poem. But we wonder that for the sake even of poetical propriety, he should suppose there was any need to wait the issue of a debate in the House of Commons ; he must surely be aware that he has here been guilty of a breach of privilege. Every man knows that a great number of the representatives of Britain are endowed with a kind of *second sight*, by which they can decide, almost infallibly, which side of the house will have the best of the argument, on any given topic of discussion.

In the Duchess of Devonshire Mr. Pratt has been able to descry but one fault—that is, philanthropy.

" Hads't thou an error ? 'twas excess,

A wish, beyond the means to bless."

It comes out then, at last, that the uncommon talents and attractions of this lady were exerted simply to relieve the destitute, and, these being incompetent, that her invention was reduced to certain expedients, and her purse as well as her tradesmen to a certain condition. This consequence of excessive humanity, we trust, will inspire our wives and daughters with pity, rather than with emulation.

We have stated that this work is handsomely printed and profusely embellished : the subjects are interesting, and some of the designs very good ; Mr. Cardon's task is executed with spirit, but much of his *outline* is left very hard. The volume is dedicated to the Countess of Loudon and Moira : notwithstanding its exceptionable qualities, it is neither so barren of poetical merit, nor so hurtful in moral tendency, as to forfeit that place in the library of general readers which its elegance appears willing to claim.

Art. XVI. *Voyages to Portugal, Spain, Sicily, Malta, Asia-Minor, Egypt, &c. &c.* from 1796 to 1801, with a Historical Sketch, and Occasional Reflections. By Francis Collins, late Lieutenant of his Majesty's ship *Dolphin*. 12mo pp. 324. Price 4s. Boards. Williams. 1807.

A VOLUME like this is too rare and too welcome, to meet with fastidious criticism from any patriot, philanthropist, or Christian ; for the author is really so "enthusiastic" as to

believe the plain declarations of scripture, and so "precise" as to act in conformity to such belief. We have the satisfaction, indeed, to know that there are numbers of sincere zealous and exemplary Christians, in the ships and regiments of Britain, who are the ornament of her service, the admiration of their comrades, the dependance of their officers. Mr. Collins's performance will exhibit the feelings of a pious seaman under a variety of impressive circumstances, and while it gratifies the curiosity of the uninformed, will contribute some addition of knowledge, and cultivate the most amiable dispositions. The narrative is often interesting; the author's personal safety was sometimes in the utmost jeopardy: for after encountering several storms, suffering shipwreck, and narrowly escaping the horrors of a fire at sea, he received a severe wound in the debarkation at Aboukir, which prevented his landing, and had nearly cost him his life.

His plan is to describe the appearance of the places he visited, to give a short sketch of their history, and to delineate the manners of the inhabitants, liberally introducing the serious reflections and feelings which occurred to him in connection with the various subjects.—We are glad to transcribe, from such authentic testimony, the following statement.

'The moral character of the British soldiery, in general, in Egypt, was exemplary, and deserves a tribute of commendation; their conduct gained so much on the inhabitants, that a British uniform became generally respected, and the different nations who people this country were often emulous in repaying this behaviour by hospitality and friendship. But what is still more pleasing to record and consider, among the army were many truly pious men, whose morality, proceeding from a genuine source, was consequently pure, active, consistent, regular, and uniform; these excellent men held their meetings at every opportunity, and by the warmth and solidity of their devotion and consistent conduct, often excited the surprise and admiration of their comrades, and forced their persecutors to bear a testimony to their good behaviour.'

The manner of the Turkish worship at Marmorice is thus described.

'I was favoured with an opportunity of entering the mosque on a particular day, when worship was performed by a crowded audience; the attendance was so full, that many knelt down in the outer court. At their entrance, after throwing off their slippers, they all fell on their knees, and after a short pause, and uttering something very fast, they joined the general chorus, which to me appeared thanksgiving. From an erect posture they often fell into a state of prostration, and kneeling, and after joining the general service again in these positions, would often pause, and appear in mental prayer between, and then in a moment spring on their feet again, and join the chorus, which was sometimes so loud, that it became a shout. The leader's voice was heard distinctly during the mode-

moderate exclamations, and all seemed to pay great attention to his manner, and to follow his motions with aptitude; and during the whole service, not one of them, that I could perceive, sat down. Their remarkable activity, in falling at once from their legs on their knees, and even to a state of prostration, and frequently rising without the assistance of their hands, excited my surprise. They in general appeared very attentive to the service they were engaged in, and their whole behaviour, in a false religion, was such as might form a lesson to many careless Christians, so called, who are to be found in every audience, slighting, and treating with indifference, the inestimable privilege of having instruction how to worship "God in spirit and in truth."

A view of Valletta, the capital of Malta, is prefixed.

Art. XVII. *The Nature and Importance of Preparatory Studies prior to entering on the Christian Ministry, considered: a Sermon delivered at Loughborough, before the Governors of the General Baptists' Evangelical Academy.* By D. Taylor. 8vo. pp. 54. price 1s. Button 1807.

THERE is much correct observation and sound judgement in this discourse; the nature of the studies requisite to a Christian Minister, their utility, and the importance of prosecuting them at an early period of life, under proper mental discipline, and secluded from active employments and harassing cares, are judiciously demonstrated. The preacher vindicates the institution for which he pleads from the charge of attempting to make ministers, (which is expressly acknowledged to be "solely the work of God.") or of designing to make these young ministers gentlemen, or of expecting to make them scholars. Many sensible remarks tending to discriminate the essential, from the desirable, qualifications of a minister, and the usefulness of an unlearned, from that of an educated teacher, together with a very good sketch of what a tutor should be, are introduced near the conclusion of the Sermon. On the topic of religious sentiment, this sketch, and the discourse itself, may be thought somewhat defective; not that Mr. Taylor in the smallest degree undervalues the importance of correct doctrinal principles and serious piety, though his allusions appear to us more slight and vague, than were suitable to the subject. We are aware, however, that he must be the best judge of what were suited to the occasion. The verse of Scripture selected is Matt. xiii. 52.

We heartily second the preacher's advice, "to write large, full, and correct skeletons of sermons;" to read, or to recite, is almost invariably hurtful to ministerial success. Every man is eloquent on the subject which is most interesting and familiar to him; and the minister who loves or understands any subject better than the message of reconciliation, is unworthy to preach it.

Art. XVIII. *A Letter to the Right Honourable W. Windham, on the Defence of the Country, at the present Crisis, by Lieutenant-General Money,* 8vo. pp. 73 Price 2s. 6d. Scatcherd and Co, 1806.

GENERAL Money writes like an intelligent and experienced officer; he has seen service, and has not seen it in vain. He recommends and artillery of longer range than is now customary in the English army.

In the event of a hostile descent he recommends that the enemy be permitted to advance a few miles into the country, (unless the debarkation itself can be resisted) rather than attack their single front which would doubtless be protected by works. Precisely the same opinion was entertained by the council of Richard II, (anno 1386) and a bravado of this kind appeared in the French papers when the subject of a descent on their coast was under consideration.

General M. is of opinion that "*the fate of the British Empire may depend on having, or not having, a strong entrenched camp on the south side of London*," of such a camp he subjoins a plan. Considering the nature of an inclosed country, where all movements of troops must be along great roads, he very cogently advises the erection of martello towers, in central and commanding situations; he also mentions the entire obstruction of a corps of 15,000 Hessians from joining the Duke of Brunswick's army 1793 by a single redoubt, commanding a great road, which "paralyzed all the Duke's future operations, and apparently determined the fate of France." He conceives the use of cavalry in Britain, to be very inconsiderable, and recommends training the peasantry to the use of rifles. A number of shrewd and forcible remarks are introduced, which deserve the attention of Government if not of the public, and will be interesting, perhaps serviceable, to military men in general.

Art XIX. *The Truth of Christ's Mission Illustrated*; a Sermon preached before the Society in Scotland (incorporated by Royal Charter), for propagating Christian Knowledge, at their Anniversary Meeting in the High Church of Edinburgh, June 5, 1807. By David Dickson, 8vo. pp. 63. price 1s. 6d. Williams, Ogle, 1807.

THIS Sermon is unusually comprehensive in its plan, and elaborate in its execution; it constitutes indeed a summary of Christian doctrine, supported by a large and well-digested mass of scriptural evidence. Its length also is somewhat unusual; but the various nature of the subjects introduced, and the perspicuous *method* of arranging them, will relieve the mind from much feeling of weariness.

The words of Philip, (John i. 46.) *Come and see*, are the theme of this discourse; the objects of contemplation in the religion of Christ, on which its divine authority may be vindicated, are stated to be, the Old Testament Prophecies fulfilled in Christ, the dignity of his person, his doctrines and predictions, his miracles, his precepts and exemplary life, his love to mankind, the power of his religion and grace; the consideration of these topics, Dr. D. observes, must excite compassion for the obstinate blindness of the Jews, must display the unreasonableness, criminality, and danger of rejecting the Gospel, must confirm the disciples of Christ in the faith of the Gospel, and must render them peculiarly solicitous to diffuse it. A slight inadvertency occurs in the allusion to Matt. xxii. 42; the Pharisees, when they spoke of Christ, did not mean Jesus.

The present establishment of this venerable and useful Society is,—181 Schools on the First Patent, Expence, £2465.—22 Superannuated Teachers, £200.—100 Schools on the Second Patent, £532.—4 Superannuated Teachers, £20.—14 Missionaries and Cataechists, £329.—6 Gaelic Bursaries, £90. The completion of the translation of the Bible into Gaelic, will not, it is said, be much longer delayed.

Art. XX. *A Serious Address on the Great Importance of Sunday Schools*, with a Copious Appendix—Embellished with two beautiful Engravings. Published for the Benefit of the Union-Chapel Sunday School, (Canterbury.) 8vo. pp. 80. Price 2s. Williams. 1807.

OBJECTIONS might easily be made to the plan and manner of this twofold address, of which the "Appendix," is by much the larger part; but it is honourable to the pious and benevolent zeal of the author. He calls it himself, indeed, "plain truth in a plain style;" that truth, however, being of primary importance to the welfare of society, and that style being copiously strengthened by scriptural sentences, the serious and humane reader will cordially acknowledge the convincing arguments, and freely excuse the obvious imperfections.

Art. XXI. *A Narrative of the Loss of the Ship Fanny*, on her Passage from Bombay to China: with an Account of the Extraordinary Preservation of a part of the Crew, after remaining several Weeks upon Rocks in the Centre of the Chinese Ocean. In a Letter from Thomas Page, second Officer. With a mezzotinto Frontispiece. 8vo. pp. 36. Price 2s. Symonds.

THIS artless but interesting narrative relates some of the most remarkable adventures, that have ever been recorded.

"You may have heard," says Mr. Page, who was second mate, "of vessels having been cast away, and of boats having been made from the materials; but the building of rafts of such curious construction as there I have described to you, and building them, too, on the deck of a wreck, a ship fixed, as it were, in the open sea, is surely without precedent. Figure to yourself all the circumstances of our situation, and you will see how astonishing was our preservation. A fine ship weathering one of the most tremendous gales that ever blew, and afterwards wrecked on an unknown reef of rocks in the centre of the Chinese ocean, without any land for several hundred miles round us! To think that, through the interposition of Providence, she was not dashed to pieces, but remained fixed like a small island, in the only rock that could receive her; that we should remain there so many weeks, building two large boxes out of the wreck; and that one of them, with twenty-three souls on board, should sail the space of 1100 miles, and in a tempestuous sea, without being lost during a passage of thirty days! Think too, what must have been our sufferings during that month; crowded together in so small a compass; expecting every moment to be swallowed up by the sea; our whole sustenance, a little damaged rice and water; disease raging among us; the captain laid up; half the crew destroyed by the scurvy, and the whole of them nearly at death's door!"

The situation of the reef is in N. lat. 9°. 44' E. long. 113°, 51' from lunar observations: the ship struck Nov. 26. 1803, and the raft arrived at Malacca with 21 of the crew, Feb. 4, 1804. We have only room to quote the following description of the *ta-fun* or hurricane, and of a sailor's feelings on such an occasion.

"On a sudden it changed from a heavy gale to a start calm. Now it was that we were certain of meeting the typhoon: and we were not mistaken; at half past eight it came on in such a manner as no tongue

can describe. Figure to yourself an amazingly high sea, counteracted by the force of such a hurricane as turned back the tops of the waves, making an irregular froth all over the ocean, which resembled a boiling caldron; it was not possible for any thing to resist this united tumult of wind and sea, and about nine o'clock our foremast went by the board, and the wreck, going astern, tore away the rudder; there were now three feet water in the hold, and the ship was driving to and fro at the mercy of the wind and sea; We got all hands to the pumps; the chief mate was now raving mad, and we knew not what to do with him; the captain was in very low spirits; and as for myself, I cannot well describe what were my feelings,—but my duty kept me constantly cheering the men at the pumps; and if I thought at all, it was upon my friends in England, and felt some satisfaction in the reflection, that, should we be all lost, they would remain ignorant of it, at least for a long time. When I viewed the surrounding ocean, I was astonished at the dreadful scene; it was a spectacle sublime, terrific, and awful; and I solemnly assure you, that often I could not distinguish the sea from the clouds, and have mistaken that for a cloud, which, from the rising of the ship, I have found to be an immense wave.

It must be a most insensible person that can read this recital of peril and suffering, of courage and ingenuity, without lively emotion. Mr. P. we observe, does not omit all reference to the interposition (we should rather say the mercy) of Providence; it will surely be his concern, that his life shall appear to have been worth preserving.

Art. XXII. *The Britanniad*, or the Choice of Ministers, written in 1806. *The Hiberniad*, or the Change of Ministers, written in 1807, a Satirical Poem, in Two Parts. 4to. pp. 18. price 2s. 6d. Stockdale, 1807.

THE creed of this remarkable author may be detected by means of the following extract, which will also serve as a sample of what, in deference to customary forms, we must call *his style*.

‘An intellectual chaos earth doth close,
Worse than the elemental, whence it rose.
—For mind, not matter, ’tis that worketh ill;
Sin is in sense, and wickedness in will;—
In Hell engender’d, first to France it came;
Thence through the world flew its electric flame;
By nature Fraud, Philosophy by name! }
“With Hercules as Atlas shar’d of old
The Earth, too heavy for himself to hold;
So Satan late, unable to sustain,
Without a partner, his infernal reign,
His load of Hell on Bonaparte laid,
And thus demanded, as deserv’d his aid:
‘My favour’d friend, and fortunate ally,
Join we as equals, not as rivals vie!
For know ’twas I, in each victorious day,
To thy success who first prepar’d the way;
’Twas I took part amongst thy friends and foes,
These to intimidate, embolden those.’

pp. 4, 5.

While he rejoices in the change of ministry, he execrates the cry of "No popery," and appears favourable to the catholic claims. We are astonished at this loyal worshipper of Mr. Pitt, and zealous anti-jacobin, assuring Lord Grenville so plainly, that it was *not* on the Catholic Question that he lost his power,—this was an "excuse," a "stale pretence," "priestcraft, and statecraft,"—but because he deserted the principles of Mr. Pitt, which desertion turns out to be, not "imitating his due deference to his sovereign's will." The author seems as if he *meant* only to blame Lord Grenville.

The *Poem*, for actually it is called so, concludes with a consoling prediction announced, very properly, in the author's best manner.

' And when NAPOLEON, of this world the foe,
To Satan of the next shall downward go ;
Then, not till then, may we expect to find
Some rest of body, some repose of mind,
And hope for the Millennium of Mankind '

p. 18.

Art. XXIII. *Considerations on the Danger of the Church*, 8vo. pp. 25, price 1s. Ostell, 1807.

THIS pamphlet is to prove that the church of England is in no danger from Papists, Presbyterians, Independents, Baptists, or Unitarians; and that it is in imminent danger from Methodists, who "want only to seize the power and the tithes," and who have already shewn their furious and intolerant spirit in the "*Society for the suppression of Vice*," by attempting to suppress the profanation of the sabbath, the innocence of which profanation is proved by the authority of archdeacon Paley. The principal cause of increasing sects and empty churches, the author thinks, is the smallness of those churches!

This author, we fear, is a little touched in his eyes, and a little in his cranium; if he were less blind, it might be worth while to warn the public further against his madness; if he were less mad, to attempt the cure of his blindness.

Art. XXIV. *The Complete Grazier*; or Farmer and Cattle-dealer's Assistant, comprising Instructions for the buying, breeding, rearing, and fattening of Cattle; Directions for the Choice of the best Breeds of Live Stock; the Treatment of their Diseases, and the Management of Cows and Calves; Irrigation; Culture of the best natural and artificial Grasses and Plants, for Fodder; various Methods of cutting, mixing, and preparing Food in severe Winters, and Seasons of Scarcity; Economy and general Management of the Dairy, &c. &c. Together with an Introductory View of the different Breeds of Neat Cattle, Sheep, Horses, and Swine: and also an Appendix on the Improvement of the Shepherd's Dog, the Horse, and British Wool. By a Lincolnshire Grazier. Second Edition, revised, corrected, enlarged, and greatly improved; illustrated by numerous Engravings. 8vo. pp. 480. Price 12s. Boards. Crosby, 1807.

NOT only as the first publication on this department of rural economy, but as a very well digested and comprehensive work, the "*Complete Grazier*" deserves particular praise. The author has been judiciously sparing of his own unauthenticated instruction, and has for the most part referred to his authors, on topics of peculiar importance or

uncertainty. It is a great merit, that he has preserved it so pure from local prejudices, and, as we think, permitted no personal interest to supersede the rights of truth and integrity. As it is not in our power to undertake a regular investigation of the various principles and directions contained in so extensive a compilation, any farther analysis than the title furnishes will probably be superfluous.

A table of contents should have been prefixed to this edition, as it would be serviceable for many purposes, to which the index cannot be applied.

Art. XXV. *The Chimney Sweeper's Boy.* A Poem 8vo pp. 24. Longman and Co 1807.

WE willingly second the benevolent purposes of the author, by recommending this pathetic tale of a boy stolen by gipsies, enslaved by a chimney-sweeper, and at length restored to his parents. The design of it is to procure additional publicity, and support to the Institutions for adopting Mr. Smart's machine, and superseding the employment of climbing boys: the profits of the pamphlet will be devoted to the same philanthropic and highly commendable purpose. Every principle of policy, humanity, and religion, coalesces in its favour.

Art. XXVI. *The Origin and Description of Bognor or Hothampton;* and an account of some adjacent Villages. By J. B. Davies, M. D. S. Tipper. pp. 124. Price 5s. 1807.

FROM a subject apparently unpromising, Dr. Davis, (whose history of Nice we noticed some time ago, p. 497) has collected materials for an ingenious and interesting little volume. He has judiciously refrained from celebrating the beauties of Bognor in terms suited only to the varied and splendid scenery of happier spots, and has contented himself with describing its peculiar charms in language generally simple, occasionally poetical, but always easy.

Bognor, originally a mere "resort for smugglers," was chosen by "Sir Richard Hotham, of Merton-Place, Surry, M. P. for the Borough of Southwark,"—"for his residence"—"More and more satisfied with Bognor, Sir Richard purchased other land, and built convenient dwellings, for the accommodation of those who might desire retirement and sea-bathing: and in a short time became sole proprietor of this territory, comprising not less than sixteen hundred acres."

Dr. D. recommends Bognor as possessing great advantages for safe and pleasant bathing; among these, a smooth and gradually descending beach is not the least. The surrounding ride, he describes as agreeable and sufficiently varied; on many of the prospects he dwells with no little enthusiasm, and traces them out in a vivid style of description.

Art. XXVII. *The new Pleasing Instructor,* or an Introduction to the Speaker, consisting of select pieces in Prose and Verse, 12mo. pp. 256. 6d. Ludlow, Procter 1807.

"EVERY person," says the preface, "who compiles a chaste and judicious selection for the entertainment of young persons, adds to that variety which is essential to the purpose of rendering reading agreeable, and mixing pleasure with instruction."

We shall not dispute it. The Volume is a pleasing miscellany of pieces in prose and verse, compiled from various authors of repute, and of a moral

and instructive tendency. A few of the essays are of a religious cast; but not strictly of the character attributed to them in the preface, of "illustrating the leading doctrines of Christianity," as that description is usually applied. We have, however, observed nothing repugnant to those doctrines.

We cannot help adding a caution to compilers for youth, against familiarising their juvenile readers with an unjustifiable levity in using the divine name, on trifling occasions. *We* have never seen any wit, much less any propriety, in such interjections; and where they disfigure, as they sometimes do, a piece truly beautiful in other respects, we advise the compiler to retrench them wit out hesitation. On the same principle, we advise the omission in the next edition of this volume, of the vulgarism "*— take thee for a fool.*" True delicacy as well as true piety will commend the correction; nor let the name of Goldsmith, in whose works this is not the only inadvertency of language, be permitted to justify a deviation from decency and good breeding.

The work is respectably executed, and does credit to a country press.

Art. XXV 1^o. *Chemical Pocket Book; or Memoranda Chemica*, arranged in a Compendium of Chemistry. By James Parkinson, Hoxton 4th Edition, with the latest Discoveries, 8vo. pp. 368. Price 8s. Symonds, 1807.

MR. Parkinson has done two extraordinary things; taken great pains to make a small book, and mentioned with applause various rival publications. The public has already rewarded this liberality, by the rapid purchase of three editions; and we have only to add our opinion of its merit, in corroboration of such unexceptionable testimony. The present edition is enlarged and improved; Mr. P. has been watchfully attentive to the discoveries with which the fund of chemical science is almost daily augmented, and has adopted the substance into his work. As a general character, it is a compendious system of Chemistry, closely and judiciously condensed, copious in its information, and correct in its details. It is adorned with appropriate frontispiece and title-page engravings, the one representing Guyton's elegant economical laboratory, and the chemical symbols of Hassenfratz and Adet, the other, the combustion of iron wire in oxygen-gas.

FRENCH LITERATURE.

Art. XXIX. *Histoire critique du Philosophisme Anglais, depuis son origine jusqu'à son introduction en France inclusivement.* The History of English Philosophism, from its commencement, to its introduction into France, inclusively. By M. Tabarand, late of the Church de l'Oratoire. 14 fr. 25c.

WHATEVER disgrace may attach to the name *English*, as connected with the freedom, or rather *licentiousness* of thought in matters of religion, exhibited in the opinions of many celebrated writers, yet the able opponents of this "Philosophy falsely so called," which this island has produced, cannot be equalled by any other nation either in numbers, extent of learning, profound reasoning or strength of argument. The author of the present work has taken advantage of this circumstance to produce the present analysis of the most important writings on this subject: in it he

confronts the opinions of the English deists, with the arguments of the learned defenders of Christianity, their compatriots, such as Clark, Sherlocke, &c. It cannot be supposed that *Protestants* could offer all the arguments of which, in the opinion of this writer, the subject is capable, as he deems them so confined by their particular opinions as not to be able to answer several objections satisfactorily. From the writings of Catholics therefore he borrows what he deems more conclusive arguments, and more exact maxims.

The opinions themselves he leaves for the *decision* of controversialists; his only aim is, to offer, on the one hand the arguments of infidelity, and on the other the answers of the defenders of religion.

Art. XXXI. *Collection des Actes de l'Assemblée des Israelites à Paris.*
(concluded from p. 739.)

WE cannot suppose that a Rabbi of the Jewish nation would be so ill-advised as to express himself too strongly, when describing the character of his countrymen, in a performance intended to meet the public eye. We may therefore consider the degraded state of this people in 1791, as incontrovertible and fully equal to what we have already reported. Since that time, the Jews of France have aspired to military honours, they have enrolled themselves as national guards, and some have risen to commands in the army. But the major part has maintained the habits of their forefathers, and had carried the practice of usury so far, as to insist on five or six per cent *per month*! even with landed security, which could be entered on with the utmost facility. This evil occasioned great complaints from those who pined under the venomous sting of usury. At length government interposed, suspended all actions of this nature for a year, and in that interval called the present assembly.

As might be supposed, under such circumstances, the question of usury formed a principal subject of discussion. The speakers appeal without hesitation to the law, Deut. xxiii. 19. and affirm explicitly, that *interest* of every kind is forbidden. We discern in the report of the debate on this question somewhat like a convenient infidelity in the reporter; for we cannot believe that there should be among the members of this council such an ignorance of the sacred language, as is implied in their investigations of the word נשך *neshech* alone, as if that were the only term employed by the divine legislator to denote *interest*. The fact is, that there are two words in the Hebrew, which convey ideas as distinct from each other as can be desired.

Our translators have rendered one word *usury*, the other *increase*: but, when given by the borrower to the lender as payment for the loan, what is *increase* if it be not *interest*? The regular meaning of *this* root is *augmentation, addition*: as we say, *simple interest*: the import is the same, though it occurs with different prefixes, מרבית, מרבית. It is mentioned together with (but is often distinguished from) the word which our translators have rendered *usury*, and to which the assembly has directed its attention נשך, *neshech*. The radical meaning of *this* word is *to bite, to pierce*, not to bite off, but, to bite like a serpent: the wound is scarcely felt at first, but, as the venom spreads, the fatal effect increases with accumulated power till the subject of it expires. Can any term afford a more expres-

sive description of the nature and operation of *compound interest*?—which, is *usury*. We shall only observe further that in Deut. xxiii. 20. *neshech*, i. e. interest of the highest kind, is expressly permitted from a stranger; but nothing is said of *increase*: this seems to be included, without special permission.

Another question proposed to this assembly, was, the lawfulness of marriages between Jews and Christians: this is admitted to be binding as a *civil contract*: but no Rabbi will perform the requisite *sanctifications*, without which it is not complete as a religious institution. We cannot directly affirm, that by urging this distinction, the Rabbies have shewed themselves too cunning for Bonaparte; but we consider as certain, that while the Jews are restricted to descendants of their own tribes for the means of continuing their families, they will never amalgamate with any nation among which they dwell. Were it possible to *cross the breed*, they might, at length, be naturalized to a country; but, till then, whatever title they assume in France, they will not be Frenchmen. And yet there seems to have been great attention directed to procure from this assembly an unequivocal avowal that the Jews consider themselves as being completely French citizens. They affect to discern no difference in this respect between themselves and others. They are advised by this convocation also, to become proprietors of landed property, and to settle definitively in France as their fixed abode. If they can possibly accept Bonaparte as their Messiah, this *invitation* may not be an *iss*; but such of them as retain the hope of restoration to their own land, and union therein under one chief, could hardly be proof against indulging a smile on receiving this advice. We confess our doubts also whether the whole assembly could acquiesce in the adulation paid to the emperor and king, by the public speakers, whose sermons have applied to him, what the ancient Targumists and Paraphrasts referred to the Messiah. In truth, those orators were placed in a situation somewhat delicate: for the necessity of securing favour at court was too obvious to be overlooked, but the means of obtaining it otherwise than by flattery in their own way, and according to their own habits, were not quite so ready. Providence, by the dispersion of the Jews into all nations of the earth, has, in our judgement, opposed an effectual barrier against the success of such a scheme as appears, on the face of it, to be that of Bonaparte. This people will never be all of one mind, till the time fixed by divine wisdom for such a miracle is come. Under the sovereignty of one individual, they may seem to coincide with his wishes; but their brethren at a distance will continue free from his influence. Their institutions which have hitherto separated them from every people will continue to maintain that separation. Their families, which boast of a *noble* descent from princes and patriarchs (for every Jew is *noble*) their sense of having been, and still being, the favorites of heaven, their consciousness of having had miracles wrought in their favour formerly, and why not again? their knowledge that Christianity itself is built on the foundation of their ancient rites and scriptures, in short, their full persuasion of national superiority over all others, will not suffer them to degrade their dignity by alliances and settlements that may put to hazard that singularity of existence in which they have hitherto gloried. In vain, therefore, have the tribunes of this assembly resounded with a flattery offensive by its grossness to mo-

dem ears ; in vain have they affected to dictate to their absent brethren decisions which will be read but not allowed, canvassed but not credited ; in vain has this representation of that part of the Jewish nation which is resident in France, presumed to issue its decrees as the voice of their people. We even venture to conceive that the purpose of this meeting has not been fully answered, and that the period is not arrived, when the Jewish nation may be congratulated on the complete termination of its unsettled, and wandering condition.

As we hinted, in our last number, this report has been translated and published under the title of *Transactions of the Parisian Sanhedrim*, or Acts of the Assembly of the Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree, dated May 30, 1806. Translated by F. D. Kirwan ; 8vo. pp. 350. Price 8s. boards, Taylor, 1807.

We have examined this performance sufficiently to know that it is a correct representation of the original ; it will be an acceptable addition to the library of those who interest themselves in the concerns of the Israelites. The *phenomenon* of any public act emanating from the seed of Abraham, after a lapse of eighteen centuries, the possibilities connected with it, the spectacle of a nation looking back to institutions established three thousand years ago, the differences of country and language, (for the questions were translated into German, and into Italian,) all contribute to raise curiosity, and attract attention. We do not presume to affirm that the reader's curiosity will be fully gratified by the work before us, but we incline to think, that the secretary to the assembly has related all which it was thought advisable to relate ; and though he has maintained a prudent silence on some things, yet, on the whole, he has shewn the reasoning powers of his nation under a favourable aspect, and we may gather from this volume the sentiments of this lesser Sanhedrim without much uncertainty. We shall transcribe a few extracts from the translation.

The number of Jewish representatives for France was 74. Those from Holland, &c. made up the assembly to 100. The president was M. Abraham Furtado of Bourdeaux, a very worthy and intelligent man, eminent as a merchant, and not unknown as a writer.

The Rabbies appear to have been somewhat jealous of their influence.

' A Rabbi proposed that whenever principles purely theological should be presented for discussion, his brethren the Rabbies should be more particularly consulted. " Is it not evident," says he, " that if astronomical subjects were proposed, you would consult only astronomers ? Why then should you not leave to theologians, whatever relates to religion ?" He thought that questions of this nature should not be determined by the majority of votes.—But, others observed, that Rabbies delivering their opinion like other members, must rest satisfied with the influence their profession gave them, without attempting to increase it. p. (142, 143.)

These zealous Frenchmen manifested their devotion to the Emperor, on occasion of his birth day, by the following ceremonies :

' The 15th of August, at ten o'clock in the morning, the deputies met in the hall of their sittings. The bust of his Majesty the Emperor adorned the hall (the imperial Eagle was placed *above* the altar.) At this sight, cries of *Long live the Emperor* burst from every one.

' The President presented to the assembly an ode in Hebrew composed

by M. J. Mayer on the Festival of NAPOLEON THE GREAT. This ode was received with acclamations by the assembly. At eleven o'clock the deputies began their procession for the grand Synagogue; they walked in silence, in the greatest order, with the President at their head. The Temple was ornamented with taste. *The name of Jehovah, the cyphers, and the arms of Napoleon and of Josephine shone on every side. The ark, which contained the book of the law, was surrounded and over-shaded by shrubs and flowers; seats were prepared for the President and the officers of the assembly, for the Rabbies, and some other persons. The deputies formed a circle, into which were admitted many Jewish and Christian spectators, from among the most distinguished citizens. The ladies, according to custom, had a separate gallery. Order and serenity prevailed every where: every countenance exhibited the most heart-felt satisfaction, manifesting, on so glorious, so fortunate a day, our gratitude to a monarch, who, amidst so many labours, has made the fate and the social happiness of the descendants of Israel the special object of his attention. Choruses and hymns began the ceremony. The President, M. Furtado, afterwards delivered a discourse, tracing a rapid sketch of the persecutions which the Jews had to encounter during two thousand years, till the epocha when, recalled in France to the enjoyment of their civil and political rights, they saw the first dawn of their complete regeneration. He concluded by exhorting his brethren to bestow the greatest care on the education of their children, in order to enable them to repay to the country the manifold benefits conferred upon them, and those which were still in expectation. This discourse of the President was received with loud plaudits.*

* MM. Segre, Zinzheimer, and Andrade, Rabbies and deputies, delivered sermons: the first in Italian, the second in German, and the third in French. M. Segre clothed the sentiments of a mild and persuasive morality in elegant language. The sermon of M. Andrade was marked by numerous and appropriate quotations from the Holy Writ. M. Zinzheimer traced a more detailed picture of the different epochas of Jewish history. The same Rabbi, in taking from the ark the book of the law, and in presenting it round the temple, pronounced a prayer for the happiness of all Frenchmen, which excited the liveliest emotion. Psalms and Hymns were afterwards sung: and when they came to the prayer for sovereigns, which Jews are accustomed to put up, enthusiasm knew no bounds. Cries of *Long live the Emperor and King*, in Hebrew and in French, proceeded from every mouth. Thus has this festival been rendered remarkable by all the peculiarities which characterise the most ancient people on earth, blended with the patriotic effusions so natural to all Frenchmen. During a symphony of Haydn, collections were made by Molles, Julie-Theodore Cerf-Berr, Caroline Wolt, and Schmoll, accompanied by MM. Avigdor, Rodrigus, sen. and Castro, jun. The produce was distributed among the poor of all persuasions' pp. 212—214.

We may further observe that M. Segre, applies the designation of "son of Man," Daniel. vii. 13. to Bonaparte; but M. Zinzheimer exceeds his colleague by preaching from Isaiah xlii "Behold *my servant* whom I uphold, mine *elect*," &c. He tells us, that

* 'The Supreme Creator as predicted by Daniel has chosen Napoleon to place him on the throne of France and Italy; he has chosen him in the way I have marked in my text. And we must apply to him what Isaiah said to his servants, *Can we find such a one as this is, a man in whom*

'the spirit of God is? We must also apply to him these words of my text, *'I have put my spirit upon him.'*

'Our invincible Emperor overcame that inaccessible mountain, the great Saint Bernard, to gain the immortal victory of Marengo. The Lord straightens all ways before him, and he rushes on the land of the enemy; he breaks those gates of brass, that strong hold of Ulm surrounded with intrenchments. An innumerable nest of enemies occupied the strong hold, but as soon as the Lord's anointed appeared, the words of Isaiah were fulfilled, "*they that war against thee shall be as nothing, and as a thing of nought.*" Isaiah, chap. xli. ver. 12.

'O Brethren, I have hitherto pointed out to you only few of his glorious deeds; my voice is too weak to sing the praises of the mighty. I shall say with David, *My heart is inditing a good matter, I speak of the things which I have made touching the King; my tongue is as the pen of a ready writer.* Psalm xlv. 1.

'I have, till now, spoken only of his military prowess; to celebrate his political virtues, I shall say again with David, "*thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.*" Psalm, xli. 7. Or with Solomon in his Proverbs, *The King by judgement establisheth the land.* It is not only for his own people, but also for all nations, whose eyes are fixed on that monarch, unparalleled in the annals of nations, and, as I have said it in my text, *the isles shall wait for his law.* In thus uniting all nations he opens their eyes to their true interests. Where could we find the model of such a sovereign? The Holy Writ says of David that he imparted justice to his people, and heaped favors on his subjects.

'Surely these words are perfectly applicable to our august Monarch.'

This may serve as a specimen of Jewish adulation. In our opinion it is decidedly and extremely prophane to apply to any individual these, and similar passages of sacred writ. A kind of peculiar solemnity attaches itself to whatever concerns the honour of the *son of man*, or the king *messiah*; and we were in hopes that the ancient opinions of the Jewish doctors would have been so far respected by this assembly of their *soi-disant* disciples, that the current of their opinion which referred these prophecies to their then ardently expected Saviour, would not have been openly contradicted from the chair of public instruction.

The Hymns which were performed in honour of NAPOLEON THE GREAT, differ widely from those which have been left us by David, nor can we congratulate either of the writers as being Solomons in poetry, whatever they may be in wisdom. These odes are said to have been composed in Hebrew, but the originals are not submitted to our examination. We can only describe them as violent endeavours of the Poets, to excel the orators, in the sublime of flattery. For these, and for many other particulars connected with this people, we must refer to the volume itself.

The translator annexes a preface, in which he attempts to ascertain that the emperor's 'motives for calling that assembly were his love of money, his fondness of theatrical pomp, his plans on the east, and his extensive system of espionage.' p. xii. A still more general representation of the Jewish People, from all the nations of Europe, so far as Bonaparte's influence extends, is appointed to meet in October next. Possibly their transactions may enable us to penetrate somewhat further into the purposes of the politic emperor.

GERMAN LITERATURE.

Art. XXXI. *Beschreibung der Haupt und Residenzstadt Munchen &c.* Description of the town of Munich, the capital, and residence of the king of Bavaria, and of its neighbourhood; with its history by L. Aubuer, 1st. and 2d. Sect. 2 Vols 8vo. 600. pp each, with a Map of the town, price 5 flor. 4s. kr. *Munich.* Gazette-office.

THE first section contains the description of the town of Munich; and the second an account of its commerce, manufactures, &c. The history of Munich is prefixed to the work, by way of introduction, and contains notices on its geographical situation, the nature of the soil in its neighbourhood, &c. The author has reserved for the last section an account of the ecclesiastical, civil, and military constitution of Munich; it will also include the establishments for instruction, *institutes* and literary societies, museums, artists, police, benevolent institutions, public diversions, &c. &c.

Art. XXXII. *Versuch einer Geschichte des Bauernkriegs*: Essay on the History of the Peasants-War in Upper Austria, and beyond the Eur. By Fr. Hurtz. 1 vol. 8vo. pp. 600. *Linz.* Eurich.

THE true causes of the revolt of the Peasants, in Upper Austria, are unfolded in this work with laudable impartiality. These causes sprang from the troubles which agitated the reign of Rodolph II. from his quarrels with Matthias, from the incautious zeal of Erasmus Tschernembl for the maintenance of the privileges granted to the protestants, which appeared to be in danger under the reign of Ferdinand II.

The war broke out on the 17th of May, 1626, and on the 21st of the same month the Austrian General Herberstorf was beat by the peasants, near Paurhach. They then took for their chief one Stephen Fadinger who was killed before Lintz on the 28th of June; the command devolved on a nobleman named Achan Wielinger, who continued to blockade the town of Lintz, but without effect. The emperor sent commissioners to Melk to negotiate with the peasants; but as they had gained several advantages over the Austrians, they rejected every overture, till General Pappenheim marched against them, at the head of 8000 peasants, and defeated them at Esterding, Gmünd, Voglabruk, and Wolfseck, from the 19th to the 30th of November. Their chief, Achan Wielinger was executed on the 26th of March, 1627, with eight other chiefs, and ten captains.

Annexed to this history, are six and thirty documents, some of which had not been published before.

Art. XXXIII. *Kurzgefasste Geschichte von Baiern.* Abridgment of the History of Bavaria, for the Use of teachers. By J. Milbiller, in 8vo. pp 150. *Munich,* Lindauer.

THE history of Bavaria is divided into seven periods, the first of which ends at the conquest of that country by the Franks, in 788; the second extends to the extinction of the Carolingian family in 911, the third reaches to the reign of Otho de Wittlesbach, in 1180; the fourth to the separation of the Palatinate from Bavaria in 1329; the fifth, to the abolition of the further division of the countries belonging to Bavaria, in 1508; the sixth to the reunion of the Palatinate with Bavaria, in 1777; the second separation of the Palatinate from Bavaria the acquisition of several new provinces, constitutes the seventh division, which comes down to the year 1830.

HUNGARIAN LITERATURE.

Art. XXXIV. *Syntagma historicorum de Sigillis Regum et Reginarum Hungariæ, et aliorumque aliis*, auctore Georgio Pray, &c. Historical Collection of the Seals of the Kings and Queens of Hungary, and several others. By George Pray. A posthumous Work, with Sixteen Copper-Plates; to which are added, an Account of the Life and of the Writings of the Author, a Chronological List of the Chancellors and Vice-Chancellors of Hungary, and Two old Calendars for the Use of the Church of Budâ. In 4to. pp 160. Ofen (Budâ, from the University Press.

THE manuscript of this work of the late M Pray, was given by the Arch-duke Palatine to M Paintner, with leave to publish it. He has annexed to it a life of the Author, and a complete list of his works published or unpublished.

The plan of the work is as follows; the author investigates first the antiquity of the use of seals in Hungary, and fixes the first introduction of them, at the epoch of the establishment of monarchy in that country. He then examines into the causes of the frequent changes in those seals, which he attributes to the then prevailing practice of forgery.

He examines afterwards the various substances made use of, to receive the impression; they were chiefly, white or red wax, and gold; he distinguishes between double and single seals; mentions the mottoes, titles, figures, and armorial bearings engraved on them; their division into several classes, according to their various uses. The seals of the queens, those of kings under age, of the sons of kings, and seals bearing the formula employed in diplomas, are severally considered; the whole concludes, with the seals of the chancellors and vice-chancellors of the Hungarian Sovereigns.

The two old calendars are of the years 1484 and 1501, and the plates annexed to the work, display many diplomas and unpublished documents, relating to the history of Hungary.

SWEDISH LITERATURE.

Art. XXXV. *Emendationes et Supplementa commentariorum Procli Diadochi, in librum Primum elementorum Euclidis*; Corrections and Supplements to the Commentaries of Proclus Diadochus on the first Book of Euclid's Elements, by F. Aurivilius. First number, in 4to. Upsal.

THE Greek commentary of Proclus, has been printed only once in the original language at the end of Euclid's elements, in the folio edition of Simon Grynæus, Basil 1533. But the defective state of the text induced Francis Barocius, a patrician of Venice to correct it, and to fill up the chasms from manuscripts discovered at Bologna, and in the island of Crete. He then produced a Latin translation of it, which was published in fol. Venet 1560; this has been translated again into our language by Mr. F. Taylor, and published in 2 vols. 4to. 1788. M. Aurivilius, having found a Greek copy of the Basle edition, with a great number of corrections in the margin, by Conrad Dasypodius, of Strasbourg, is now publishing the corrections and additions to the first twenty pages; the rest will follow successively.

ART. XXXVI. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

Mr. Landseer has engraved, and is now printing, Views of the Castles of Inverary and Dunstaffnage, and the Pass of Glencoe, from pictures by William Scrope, Esq. of Castle-Comb. These, with their histories and descriptions, will form the first number of a folio work on the Landscape Scenery of Scotland.

A new edition of Professor Playfair's Illustrations of the late Dr. Hutton's Theory of the Earth, with very considerable additions, is preparing for the press.

Miss Plumptre is preparing for the press a Translation, in five volumes, 4to. of the History of Germany, by the late Michael Ignatius Schmidt, Keeper of the Imperial Archives at Vienna.

Mr. George Douglas, author of a Translation of Euclid's Elements, has in the press a Compilation of Mathematical Tables, with directions for their use and application. These tables will include logarithms of numbers from 1, to 10,000, and by an auxiliary table to 10,000,000, or more if necessary; tables of natural and artificial sines, tangents, &c. &c. and of natural and artificial versed sines, to every degree and minute, &c. &c.

We understand that Dr. Halliday, of Halesworth, has in the press Observations on the Causes and Consequences of Emphysema, which will appear in the course of this month.

Dr. Young, who has just published a Course of Lectures on Natural Philosophy, delivered at the Royal Institution, has begun to collect materials for a work in a form nearly similar, relating to every department of medical knowledge, it will be comparatively more concise than the above lectures, in proportion to what has been written respecting physic; but much more complete with regard to all that is known with certainty, and can be applied with utility.

Proposals are circulated for publishing a print of Achilles, frantic for the loss of Patroclus, rejecting the consolation of Thetis, (Homer's Iliad, lib. xviii.) from a picture by G. Dawe, to which the gold medal was adjudged by the Royal Academy, in 1803. The plate will be engraved in the like manner, by H. Moses, of the same size as that of the Death of General Wolfe,

viz. 23 inches by 17. Prints 2l. 2s. Proofs 4l. 4s.

The Rev. T. F. Dibdin, author of "An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Classics," is about to publish by subscription a new edition of Ames's Typographical Antiquities, by Herbert, in five volumes, 4to. In this laborious undertaking Mr. D. has three objects in view: 1. To give an outline of the History of English Literature in this country; for the history of printing may well be considered as the history of knowledge. 2. To give many Biographical and Bibliographical Anecdotes of an amusing nature, the greater part of which have never been before the public. And 3. To afford, by a number of fac simile engravings of old wood cuts, types, printer's devices, &c. &c. an Illustration of the Progress of Engraving in this country. It is intended to print a few copies on large paper in imperial 4to. with extra plates.

On Thursday, the first of October, will be published, to be continued monthly, printed in royal octavo, and embellished with two or more engravings, chiefly from original drawings, price 3s. 6d. per month, the first number of a new periodical work, to be entitled the Antiquary's Magazine. The prospectus of this work informs us, that "It will be the object of this work to collect within itself the observations and discoveries of contemporary English Antiquaries, and to present to the public, at a moderate expence, the result of the labours of foreign antiquaries, whether scattered in various languages, through the voluminous records of learned societies, or existing in scarce and costly publications, which are inaccessible to the majority of those who cultivate this branch of science.

A. F. Fourcroy, Professor of Chemistry at Paris, has lately published an enlarged edition of his "Philosophy of Chemistry." This book is very justly considered as the best elementary work on that science; a translation of which, by Mr. W. Desmond is in the press, and will be ready for publication early in September.

A new edition of Mr. Parke's Chemical Catechism, the first having been sold long before the author could make the alterations

and additions of which he was desirous, is now in the press, and will be ready for publication in a few week, considerably enlarged, and improved.

A Series of Lectures on Painting, delivered at the Royal Academy of Arts, and at the Royal Institution, in the years 1805 and 1807, by the late John Opie Esq. Professor of Painting in the Royal Academy, will be published by subscription. The lectures will be handsomely printed in quarto, accompanied with a Mezzotinto engraving, by Reynolds, from a portrait of the author painted by himself. The price to subscribers one guinea.

Mr. Williams, a merchant of London, who was detained with other English in France, at the commencement of the present war, and who lately obtained his liberty by the intervention of Dr. Jenner, is preparing an account of his Detention, and of the present State of the Interior of France.

Mr. Nightingale has made considerable progress in a work, which he intends shortly to put to press, to be entitled, "A Portraiture of Society, as taken from a View of the Assemblies, Associations, Institutions, Societies, Meetings, and Clubs, in and near the Metropolis; whether Religious, Charitable, Literary, Philosophical, Political, Commercial, Convivial, or Recreative; interspersed with Criticisms, Anecdotes, and Biographical Sketches. Carefully compiled from original and authentic Sources; designed to introduce the Countryman and Foreigner to whatever in Society is useful, important and amusing." We understand that this work is to be embellished with select views of the most beautiful and magnificent halls and other public buildings in London and Westminster; and also with portraits of several well known public characters, clergymen, statesmen, and orators.

Mr. T. Clarkson, author of several respectable and popular works, has published the prospectus of the first volume of a work, which is to be comprised in two thick octavo volumes, containing the History of the Rise, Progress, and Accomplishment of that great Event, the Abolition of the Slave Trade; with proper Engravings.

In the course of the Summer will be published, *Memoirs of the Voyages, Adventures, and extraordinary long Life of David Salmon*, living in Cable Street, Liverpool; the only survivor of the crew of the *Centurion*, commanded by Commodore Anson, with whom he sailed round the world. He was a volunteer at the taking of Paita, 1742; at the great fire in the city of Canton, 1743; on the plains of Abraham, 1759; and a British Tar triumphant, in more than twenty engagements with the enemies of Old England.

This work will be elegantly printed, and embellished with a highly finished likeness in colours, of that venerable Tar, who has served his King and Country, upwards of sixty years; fifty two years, six months, and five days of which time, were spent without ever leaving his Majesty's service, and who has received at different times upwards of seven thousand pounds, prize money, although he is now a dependant on his parish, for the humble pittance of 2s. 6d. per week. This narrative will contain the vicissitudes and toils of a series of 104 years, on sea and land in various parts of the world.

Preparing for the press, the *Vicissitudes and wonderful Life of Mary Ralphson*, aged 109 years. This work will be elegantly printed, embellished with a highly finished likeness in colours, of that caledonian curiosity, who has lived in three centuries, and enjoyed an uninterrupted state of good health, during five successive Reigns, viz. King William, Queen Anne, and the three Georges.

She was born at Lochaber, 1st January, 1688, (o. s.) and is now living in good health in a cellar in Keat Street, Liverpool, where she has resided upwards of fifty years. She was an active partaker in the ever memorable battles of Dettingen, June the 15th, 1743.—Fontenoy, April 30, 1745.—Preston Pans, September the 21st, 1745.—Falkirk, January 17, 1746 Culloden, April 17, 1746, Val, June 20th, 1747; and followed the army of the brave Duke William in all its toils abroad and at home.

Many interesting anecdotes and sketches of persons, will form a part of this work; with a short history of the various battles and sieges she was a partaker in.

Preparing for the press, a *Biblical, Theological, and Ecclesiastical Dictionary*; including,

1. A List of all the names of Places mentioned in the Old and New Testaments, whether Hebrew, Chaldee, Syriac, or Greek, in their original Characters, and true Orthography in European Letters; with their proper Pronunciation, Grammatical meanings, and Geographical explanations: together with their bearings, distances from each other, longitude and latitude, modern names, &c. &c.

2. The Names of Persons, Patriarchs, Prophets, Priests, Kings, Evangelists, Apostles, &c. printed also in their respective original Characters, whether Hebrew, Chaldee, Syriac, Arabic, or Greek, with their true Orthography and literal meaning; together with an account of the time in which each person flourished in reference to the double date of A. M.

or year of the world, and A. A. C. or year before Christ.

3. A particular account, with a literal explanation, of all the *Arts and Sciences* of the antient world to which any reference is made in the *Bible*, the *Offices*, *Rites*, *Ceremonies*, *Sacrifices*, &c. of the antient Jewish Church: with a literal exposition of all the original words and terms used to express each kind of Office, Sacrifice, Offering, Ceremony, and Rite.

4. A full Grammatical and Theological explanation of every *Doctrine* in the Sacred Writings; and particularly of those important terms which so frequently occur in the *Scripture*, practical, and experimental Divinity, such as God, Jesus Christ, Holy Spirit, the Trinity, Grace, Mercy, Faith, Truth, Peace, Love, Hope, Joy, Law, Righteousness, Holiness, Sin, Guilt, Punishment, Death, Atonement, Conscience, Justification, Sanctification, Works, Heaven, Hell, Eternity, &c.

5. A particular account of all Ecclesiastical matters appertaining to the State of the primitive Christian Church, such as Creeds, Discipline, Heresies, Schisms, Councils, Synods, &c. all arranged in Alphabetical Order.

6. A concise but full explanation of all Ecclesiastical matters which belong to the present state of Christianity; with a succinct account of all the Sects and Parties which now constitute and divide the visible Church of Christ. By Adam Clarke, A. M. The work, it is supposed, will make four large volumes 8vo. 12s. per vol. the first volume to be put to the press as soon as a sufficient number of subscribers shall be found to indemnify the author from the great risk and expense of the publication.

Mr. Thomas Ash, author of Tracts on Nondescript Animals, has nearly ready for publication a work of some extent, which he entitles *Exploratory Travels and Voyages from the Western part of the Alleghany Mountains to the Mexican Gulph, down the Monongahela, Ohio, Mississippi, and other great rivers, and through the Ohio, Virginia, Kentucky, Indiana, and Upper and Lower Louisiana territories and states*. It will contain an account of whatever is interesting or important to be known respecting these districts, and the navigation of the great rivers by which they are intersected.

The Rev. Dr. Haweis has in the press a new edition of his Hymns, entitled *Carmena Christo*, greatly enlarged. A volume of Music, as a companion to the Hymns, composed by the author, is also intended to be published at the same time.

The Rev. G. Crabbe, LL. B. author of the *Library, Village, and Newspaper*, will

shortly publish in an octavo volume, a poem called the *Parish Register*, in three parts, with several others on various subjects; and to them will be added, with some correction, the former publications.

John Stuart, Esq. author of the *Pleasures of Love*, has just completed, in five books, his poem, entitled *The Resurrection*. Its publication will take place, we understand, without delay.

A new work has lately been announced as in preparation, entitled *Vis Veritatis*, or the Force of Truth, containing the elements of government, in a description of the origin and nature of moral agency, and its effects on the government of families, associated bodies, provinces, kingdoms, with hints at the causes and means of alleviating the present critical situation of the British empire.

Mr. Wrangham's Buchanan Sermon on Translating the Scriptures into the Oriental Languages, which he preached before the University of Cambridge last May, will make its appearance, accompanied with notes and illustrations, very shortly.

Two volumes of Sermons from the pen of John M. Mason, D. D. pastor of the Scotch Presbyterian Church in New York, will very soon appear in this country.

A Body of Theology, principally in a series of Lectures, by Robert Fellowes, A. M. is just ready for publication.—These Lectures amount to fifty-eight, and will furnish the clergy with a course of sermons for the year.

Shortly will be published A Manual of Piety, calculated for the improvement, and adapted to the necessities of all sects of Christians; extracted from the Holy Living and Dying of Jeremy Taylor, Bishop of Down and Connor, by Robert Fellowes, A. M. with a preface and additions by the editor.

Early in the present month will be published a new edition of that invaluable work of devotion, which has been translated into most languages, and been eminently useful, Thomas à Kempis on the Imitation of Jesus Christ, translated from the Latin by George Stanhope, D. D. It will be handsomely printed in one volume duodecimo, and contain prayers, &c. It is printed in this convenient size for more general distribution.

On Friday, the 1st of January next, will be published, part the first (to be completed in twelve monthly parts, on royal paper at 14s. and on demy at 10s. 6d. each) of a new edition of The Bible, with Explanatory Notes, and nearly one hundred exquisite copper-plates, engraved by the first artists from the most admired productions of the greatest masters of the various schools of painting. Each art

will contain seventeen or eighteen sheets of letter-press, and seven or eight cop-plates.

At the bottom of the text will be given 1. The various readings of all the editions and English translations of the Old and New Testament. 2. A reference to parallel and corresponding passages, as in Carr's Bible. 3. A series of explanatory notes, in the manner of those annexed to the variorum editions of the Classics.

A uniform edition of the works of the late Dr. Horne, Bishop of Norwich, is preparing for publication, in six octavo volumes. It will include the Life, written by Mr. Jones.

The Second Part of the "Medical Observer" containing an impartial account of Quack Medicines, Copies of the Specifications from the Patent Office, with much interesting information relative to the practice of Quackery, &c. &c. will be published the first of October next.

In the press, and shortly will be delivered to the Subscribers, 'The Entomologist's Improvements on Education, as respects the industrious classes of the Community. WITH ADDITIONS, by Joseph Lancaster, 2s.

FRANCE.

M. Lucas, Assistant Director of the Museum of Natural History at Paris, has published the first part of a Methodical Table of Mineralogy. This work has received the official approbation of the Professors of the Botanic Garden at Paris, and particularly that of M. Haüy, the celebrated Mineralogist. (*Tableau méthodique des espèces minérales.* 1 Vol. 8vo. 8 fr.)

The Journal of Physics, Chemistry, and Natural History, for August, 1806, contains the following mass of curious information. 1. On the utility of the *Lichen Islandicus*, as an aliment, by Professor Proust. 2. Account and analysis of a fossil horn, by M. H. Braconot. 3. Essay on the organization of Plants, considered as the result of the annual course of vegetation, by M. A. Aubert du Petit Thouars. 4. Observations on the Zodiac of Dendra (described and depicted in Denon's Travels) by M. Dupreis. 5. On the distance of the fixed stars, by M. Lalande. 6. Experiments on Electricity. 7. Meteorological Observations, by M. Bouvard. 8. Account of the proceedings of the Class of Mathematical and Physical Sciences, from June

20, 1803, to July 1st. 1806, by M. Cuvier. 9. On the Production of muriatic acid, by the galvanic power. 10. Literary Information.

M. Haüy has lately published a revised and considerably augmented edition of his Elementary Treatise on Physics, on three qualities of paper. (*Traité Élémentaire de Physique.* 2 vols. 8vo. com. p. 15 fr. 50 c.—Superior p. 17 fr. 50 c.—Vellum p. 27 fr. 50 c.)

M. Alibert, Physician of the Hospital of Saint Louis has commenced a work on disorders of the Skin; the second number relates to that dreadful disorder the *Plica*, of which he enumerates five sorts. He describes their general and particular symptoms, their analogy with other disorders, and the causes favourable to their production. Five instances have been found in Paris: he has gathered his information from these and from an extensive correspondence with Polonese Physicians.

M. Depere has published a Manual of Agriculture without Manure, in which he points out the advantages of his plan, the succession of crops, and the mode of procedure required on clayey, sandy, or chalky soils for the different kinds of plants. It is founded on the operations adopted, and experiments made at the Experimental Farm at Reffy. (*Manuel d'Agriculture*, 1 vol. 8vo.)

M. J. B. Dubois has published a work on the Commerce of France, during the present State of Europe, or Observations on the French Commerce in Italy, the Levant, Russia, the Black Sea, &c. (*Du Commerce Français dans l'état actuel de l'Europe.* 1 vol. 8vo. 6 fr. 25 c.)

M. l'Abbé de Tressan has commenced the translation of the celebrated Dr. Blair's Sermons; the French Journals, without allowing him to equal the theologians of that country, give him very great praise for the purity and elegance of his style. The translation is said to be very ably performed.

M. Proust has published a Physiological Essay on Insanity, with reflections and analytical researches relative to the circumstances, 1. Which predispose the mind to that affliction. 2. Which cause it. 3. Which continue it. He has added a variety of hints towards the adoption of a rational method of treatment and cure.

ART. XXXVII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Catalogue of Works, on Agriculture, Planting, Gardening, Rural Architecture, Landscape Gardening, Sporting, Farriery, and other subjects of Domestic and Rural Economy; including the Laws relating to Estates, Inclosures, Tythes, Games, and Rural Affairs in general, 12mo, 1s.

ANTIQUITIES.

Antiquities of Westminster, the Old Palace, and St. Stephen's Chapel, 44 Plates, by John Thomas Smith, 4to. 6l. 6s.

BIOGRAPHY.

Memoirs of the Life of the Great Condé, written by His Serene Highness Louis Joseph de Bourbon, Prince de Condé; with Notes by his Serene Highness, now in England; translated by Fanny Holcroft, 8vo. 9s.

EDUCATION.

Book Keeping Modernized, or Merchants, Accounts by Double Entry. By John Mair, A. M. 3 vols. 8vo. 9s. bound.

Elements of German Grammar, for beginners, by George Henry Noehden, 12mo. 6s. boards.

A New Spelling Pronouncing, and Explanatory Dictionary of the English Language, by Wm. Scott, 5s. bound.

Commercial Arithmetic, or, a New Method of Teaching that Science with facility, and of enabling Learners to instruct themselves without the assistance of a Master, 12mo. boards, 3s. 6d.

Charles et Charlotte, ou Première Education de l'Enfance, 18mo. half bound, with a Frontispiece, 2s.

L'isle des Entans, Histoire Vritable, par Mad. de Genlis, half bound, with Frontispiece, 18mo. 2s.

Chronological, Biographical, and Miscellaneous Exercises on a New Plan, designed for the daily use of Young Ladies; by W. Butler, 3rd Edition, greatly enlarged, price 7s. boards. 7s. 6d. bound.

The Preceptor and his Pupil, or Dialogues, and examinations on Grammar in general, and the English Grammar in particular, by George Crabb, 12mo. boards, 3s. 6d.

FINE ARTS.

A series of Engravings to illustrate Dante, engraved by Pirolì, of Rome. From Compositions in the possession of Thomas Hope, Esq. folio, 4l. 4s. boards.

HISTORY.

An Abridgement of the Roman History, from the Foundation of the City of Rome, to the Dissolution of the Western Empire, by Sophia J. Zeigenhirt, 2 vols. price 16s. in boards.

The History of the World from the Reign of Alexander to Augustus; comprehending the latter ages of European Greece, and the History of the Greek Kingdoms in Asia and Africa, from their foundation to their destruction, by J. Gillies, LL.D. 2 vols. 4to. 4l. 4s.

Londinium Redivivum; or an Ancient History and Modern Description of London, compiled from Parochial Records, by J. Malcolm, F. S. A. The fourth Volume, being the completion, 2l. 2s.

NATURAL HISTORY.

Transactions of the Entomological Society of London. Part 1. Plates, 5s.

LAW.

Letters on Capital Punishments, addressed to the English Judges, by Beccaria Anglicus, 8vo. 2s. 6d.

Memoir, of the Case of St. John Mason, Esq. Barrister at Law, who was confined as a State Prisoner, in Kilmainham, for more than two years. Containing Addresses and Letters to the Earl of Hardwicke, the Duke of Bedford, Mr. Wickham, Judge Daly, Sir Evan Nepean, Judge Day, Lord Henry Petty, &c. &c.; and Letters from some of the above Personages. Most respectfully submitted to the consideration of the Commons in Parliament assembled, 8vo. 4s. sewed.

MEDICINE AND SURGERY.

The Edinburgh Medical and Physical Dictionary; containing an explanation of the terms of art in Anatomy, &c. &c. as employed in the present improved state of the Medical Science, by R. Morris, M.D. and others, 2 vols. 4to. 4l. 4s. in boards.

A Letter to the Right Hon. Spencer Perceval, Chancellor of the Exchequer, &c. &c. on the expediency and propriety of regulating by Parliamentary Authority, the Practice of Variolous Inoculation, with a View to the Extermination of the Small Pox, 8vo. 1s.

MISCELLANIES.

Analysis of the Character and Conduct of Bonaparte by General Dumourier, 3s. 6d.

A Letter from an Irish Dignitary to an English Clergyman, on the Subject of Tythes in Ireland, 1s.

Remarks on the Dangers which threaten the Established Religion, and on the means of averting them, in a Letter to the Right Hon. S. Percival, M. P. by E. Pearson, B.D. 3s.

Ancient Indian Literature, illustrative of the Researches of the Asiatic Society, with Extracts and Epitomes, from Mr. Halhed's Manuscripts in the British Museum. No. 1, 4to. 10s. 6d. boards.

An Appeal for Justice in the Cause of 10,000 Poor and Orphan Children, and for the honour of the Holy Scriptures, being a Reply to the Visitation Charge of Charles Daubeny, Archdeacon of Sarum. By Joseph Lancaster, 3rd Edition, with additions, 2s.

A Chronological Register of both Houses of the British Parliament, from the Union in 1708, to the Third Parliament of the United Kingdom of Great Britain and Ireland, in 1807, by Robert Beatson, LL. D. 3 vols. 8vo. 11. 11s. 6d. boards.

A Speech delivered at the British Forum, May 14, 1807. By I. G. Jones, 1s.

Anthologia; a collection of Epigrams, ludicrous Epitaphs, Sonnets, Tales, Miscellaneous Anecdotes, &c. interspersed with originals, 4s.

An account of the Nature and present State of the Philanthropic Society, 1s.

The Eloquence of the British Senate, or Select Specimens, from Parliamentary Speakers, 2 vols. 8vo. 11. 1s. boards.

Mentoriana, or a Letter of Admonition and Remonstrance to H. R. H. the Duke of York, 2s.

A complete Vindication of the Conduct of H. R. H. the Duke of York, in Reply to the foul Charges exhibited against him in the above, 2s. 6d.

Flowers of Literature for 1806, by T. W. Blagdon, Esq. 6s. boards.

Specimens of English Prose Writers, from the earliest times to the close of the seventeenth century, by George Burnett, 3 vols. crown 8vo. 11. 1s. boards.

The works of Alexander Pope, Esq. in verse, and Prose, by the Rev. W. Bowles, 10 vols. Royal 8vo. 81. boards.

A New Spanish and English Grammar in two parts by Thomas Planquais, Grammarian, Teacher of the Spanish, Italian, and French Languages, 8vo. 12s. boards.

POETRY.

Hours of Idleness, a Series of Poems, by George Gordon Lord Byron, a Minor, 4s. boards.

The Metamorphoses of Publius Ovidius Naso, in English Blank verse, by J. J. Howard, 2. vols. 8vo. 11. 1s. in boards.

Affection, and other Poems, by H. Smithers, 11. 11s. 6d. in boards.

POLITICS.

Considerations on the best Means of calling forth the general strength of the Country for its present and permanent defence, by Miles et Baronettus, 8vo. 1s.

An Address to the British Nation; exhibiting the sole means of preserving the Independence and Liberties of the British Empire, and of rescuing those of Europe from Tyranny of the French Government, by Alexander Walker, Esq. royal 8vo. 3s. boards.

On the conduct of the British Government towards the Catholics of Ireland. 1s.

Reflections on the connection of the British Government with the Protestant Religion. 1s.

Substance of the Speech delivered in the House of Lords by Lord Grenville, March 26, 1807, on the Change of Ministry, 2s. 6d.

A letter to the worthy and independent Electors of Shrewsbury, by J. Mason, Esq., 2s.

Strictures on the motions made in the Parliament, respecting the pledge which his Majesty was under the necessity of demanding from his late Ministers, and which in whose motions was most unconstitutionally made a subject of accusation, in a letter to Lord Howick, by J. Bowles, 2s.

A true Picture of the United States of America being a brief statement of the conduct of the Government and people of that country towards Great Britain, from the Peace of 1783 to the present time by a British Subject, 3s.

A Political Account of the Island of Trinidad, from its Conquest, by Sir Ralph Abercrombie in the Year 1797 to the Present Time. In a Letter to his Grace the Duke of Portland. By a Gentleman of the Island, 8vo. 5s. boards.

POLITICAL ECONOMY.

Thoughts on the Effects of the British Government on the State of India, accompanied with Hints concerning the Means of carrying Civil and Religious Instruction to the Natives of that Country. By the Rev. W. Tennant, L. L. D. 8vo. 7s.

THEOLOGY.

On Singularity and Excess in Philological Speculation: A Sermon preached before the University of Oxford, at St Mary's, April 19, 1807. By R. Lawrence, LL. D. 1s. 6d.

A Sermon preached at the Temple, May 31, upon the Conduct to be observed by the Established Church towards Catholics and

ther Dissenters. By the Rev. S. Smith 1s.

Extract of a Sermon on the Education of the Poor under an Appropriate System. Preached at St. Mary's, Lambeth, 28th of June, 1807; for the Benefit of the Boys Charity School. By the Rev. Dr. A. Bell, 1s.

Jesus the Son of Joseph: A Sermon delivered before the General Baptist Assembly, at their Annual Meeting, Worship-Street, May 19, 1807. By A. Bennet, 1s.

Sermons on the Great Festivals and Fast of the Church, on other Solemn Occasions, and on various Topics. From the German of the Rev. George Joachim, Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. William Tooke, F. R. S. 2 vols. 8vo. 11. 1s. boards.

Lectures on the last Four Books of the Pentateuch, designed to shew the Divine Origin of the Jewish Religion, chiefly from internal Evidence. In Three Parts. 1. The Authenticity and Truth of the History. 2. The Theological, Moral, and Political Principles of the Jewish Law. 3. A Review of Objections. Delivered in the Chapel of Trinity College, Dublin, at the Lecture established by the Provost and Senior Fel-

lows under the Will of Mrs. Anne Donnellan. By the Rev. Richard Graves, D. D. M. R. I. A. Senior Fellow of Trinity College, Dublin, and Chaplain to his Grace the Duke of Richmond, Lord Lieutenant of Ireland. 2 vols. 8vo. 16s. boards.

Sermons on Different Subjects. By the Rev. John Hewlett, B. D. Morning Preacher at the Foundling Hospital, and Lecturer of the United Parishes, of St. Vedast-Foster, and St. Michael le Quen. Vol. III. 8vo. 9s. boards.

TRAVELS.

Travels in South America, during the Years 1801, 2, 3, and 4. Containing a Description of the Captain-Generalship of Caraccas, and an Account of the Discovery, Conquest, Topography, Legislature, Commerce, Finance, and Natural Productions of the Country; with a View of the Manners and Customs of the Spaniards and Native Indians. By F. Depont, Late Agent to the French Government at Caraccas. Translated from the French, 2 vols. 8vo. 11. 1s. boards.

Letters from England. By Don Manuel Alvarez Espriella, 3 vols. 12mo. 18s. in boards.

CORRESPONDENCE.

We have to acknowledge the receipt of a copy of the "General Epistle from the Friends Yearly Meeting in London" held last May. It congratulates the Society on the Abolition of the Slave Trade, and on the attempts to civilize the N. American Savages, exhorts them to the diligent education of Youth, especially by a good example, recommends a practice, which is said to be growing more prevalent, "not only to promote in their families the frequent reading of the Holy Scriptures, but to make it the employment of a portion of time daily;" and states the amount of "sufferings" in the United Kingdom, "chiefly on account of tithes and those called church rates" to be 10,900l.

Our "Unknown Friend," we believe, has no right to the first of those terms: to the expression of our esteem for his character, we have to add our thanks for his cordial goodwill, commendation, and advice.

The work to which M. C. alludes, is now under consideration.

The reader will take the trouble of correcting the following Errata, which have recently occurred.

- p. 681. ll. 21, 22, read *לך ירושלם*
 l. 29. for *verset*, read *version*
 682. l. 18. for *after* read *after*
 l. — after *verses*, insert a period
 684. l. 33. for *רע* read *רע*
 685. l. 38 for *inferioris*, read *inferiores*,
 686. l. ult. for *bat*, read *bad*

689. l. 12. read *מלכני*
 l. 43. read *monomasia*.
 690. l. penult. after *Om* read *dominant*.
 l. ult. after *certum*, insert *est*
 692. l. 15. read *פרם בת עלי*
 693. l. 27. read *Ardsheer*.
 l. 37. *dele* to.